

# The Church School

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## A Christmas Prayer

for

### The Church School

**O** GOD, OUR FATHER, we thank thee for the joy that came into the world when Jesus was born in Bethlehem. We thank thee that light sprang up then for those that sat in darkness, and that this light and joy are in our homes today because of him. Let us not crowd him out of our lives because there is no room for him there, but may we welcome him as the Christmas gift of God's love, so that he may always stay with us and make our lives what God would have them be. ¶ We come to thee with sorrow for the children today who are cold and sick and starving and helpless. Send them deliverance and cheer, we pray thee. May the peace and good will that Jesus came to bring, spring up among the nations everywhere. May we live to help on this day of a better world for all men. And may thy kingdom come, and thy will be done on earth as it is in heaven. Amen.

—HENRY KINGMAN

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# The Editors' Outlook

**W**HAT plans are you making for the Christmas season in your church school? What ways have you provided so that the Christmas story in all its beauty and mystery shall reach every member of your church school? What plans are being made so that your young people will respond not only with a generous sharing of material gifts, but with a whole-hearted surrender of themselves for Christian service? How is your school interpreting the message of Christmas to the community? If your school has developed plans along any of these lines which will be of interest and help to other schools, appoint some one to keep careful notes as to the development and execution of these plans this year, and as soon as Christmas is over send a full account to THE CHURCH SCHOOL. Address any of the editors.

## The Situation in Washington with Respect to Education

**T**HE Towner-Sterling Bill, the successor to the Smith-Towner Bill of the Sixty-sixth Congress, is still before the Committees on Education of the Senate and House. No action has been taken by either Committee since its introduction in the present, or Sixty-seventh Congress, called in special session last April. The new Towner-Sterling Bill continues to meet with even more hearty endorsement than the original Smith-Towner Bill. A feature of the new bill which has been particularly commended is the provision for a National Council on Education to consult and advise with the Secretary of Education. This Council, composed of State Superintendents or State Commissioners of Education of all the states, together with twenty-five prominent educators representing the different interests in education, and twenty-five citizens not educators, will give the Secretary of Education the benefit of the advice of the leaders in education of all the states, and provide an effective means for disseminating throughout the states the best educational thought.

The argument has been advanced by some who favor the creation of a Department of Public Welfare, which shall include education as one of its subdivisions, that conceding that education is of the highest importance to the nation, nevertheless, it should be placed in a subordinate position in order to keep it out of politics and give it greater permanency of management. Since the heads of Bureaus are appointed by the President, and are under the direction of Cabinet officers also appointed by the President, the fallacy of such an argument is apparent. Experience has demonstrated that a President is frequently less careful in the selection of subordinate officers than in the selection of Cabinet members, and that it is impossible to secure as high a type of leadership and ability for the head of a subordinate division as can be obtained for a Cabinet position. Recent experiences emphasize the fact that there is no greater permanency in a subordinate position than in the Cabinet.

The friends of education insist that in order to keep

education free from partisan politics the educational leader of the nation should hold such an outstanding position as would command public attention, and that he should be under no one but the President. They want the responsibility for educational leadership clearly defined, definitely located, and subordinated to no other person or interest. They hold that education is so highly esteemed by the people that no President would dare to appoint a mere politician at the head of the Department of Education. They point out that experience has demonstrated that education in state and nation must be kept free from other interests and influences, and that to subordinate education is to make real educational leadership impossible, and to make possible the perversion of education to selfish interests.

**L**AST October a conference was held at the headquarters of the National Education Association attended by representatives of nearly all of the great national organizations that are cooperating in support of a Department of Education. Congressman Towner and Senator Sterling were present. The situation was carefully canvassed with respect to the outlook for the Towner-Sterling bill, and particularly the prospects for the creation of a Department of Education with a Secretary in the Cabinet. All present showed increased enthusiasm and determination in support of the cause, and a definite plan of cooperative action was agreed upon.

Honorable Walter F. Brown, the President's representative on the Reorganization Committee, will submit to that committee in a few weeks a tentative plan for the reorganization of the departments, representing what shall be agreed upon by the President and the Cabinet. The Reorganization Committee, composed of Senators Reed, Smoot, James W. Wadsworth and Pat Harrison; and Congressman C. Frank Reavis, Henry W. Temple and R. Walton Moore, will then take up the recommendations submitted by Mr. Brown as a basis for consideration, and after hearings on the various subjects involved will make its report to Congress.

It is advisable, therefore, to present the claims of education first, to Mr. Brown and the members of the Cabinet; second, to the members of the Reorganization Committee given above; and finally, to members of Congress. Conferences have been held with Mr. Brown, and arguments in support of a Department of Education have been presented to him. No definite agreement has been reached, but it can be said that there is a better understanding of views. It is conceded that education should be given far more recognition than it has had in the past. The national organizations that have been working for an independent Department of Education will continue their efforts with renewed earnestness.

A pamphlet, Legislative Commission Series Number Two, entitled *Education and the Federal Government*, has just been issued by the National Education Association. This contains a statement of the issues involved and arguments in support of a Department of Education.



**"A Merry Christmas and a  
Happy New Year"**

**I**T is difficult to find a message more hearty and more suitable than this. It has its own content of special meaning for us all. Yet new meanings are gathered from the achievements of the past and the challenge of the future. ¶ We rejoice that Christmas, 1921, finds us marking a great advance in the kingdom of Christ. Facts exist which call for gratitude and induce new courage. We face the East—the Realm of Beginnings—and the rising beams of a nobler day reveal the unexpected charm of a new and unaccustomed road. ¶ A new enthusiasm is crystallizing into practical plans for training, education, and Christian leadership. The church school is the University of Religion whose halls are filled with the worship of children, the laughter of youth, and the questioning wonder of old age. ¶ From an awakened church flows the sweet fellowship of consecrated Stewardship to the World Program of Jesus Christ. Tomorrow we shall set new ideals and new tasks for our achievement. "Thy Kingdom come, Thy Will be done" has become the theme not only of our prayers but the high cadence of our song. ¶ Serious counsels are turning toward the Home; that its fires may be replenished by new loyalties to its sacred and tender ideals; that childhood may here awaken to a true knowledge of the mystery and beauty of life and that here first it may know the tender fact of a heavenly Father's care. ¶ To the Home, the School, and the Church—the Three Graces—Faith, Hope, and Love—we desire to pledge true and consecrated fealty. And for this purpose we turn again to the Manger at Bethlehem that a holy flame may be lighted in our hearts by the Christ Child himself—a light that shall never fail so long as we have the vision to see the Divine Image in the face of a wondering, wistful child. ¶ For the coming year it will be our supreme joy to help you in your great ministry for Jesus Christ.

The Editors



# Let Us Have Peace

**T**HE International Disarmament Conference, convening at Washington on the anniversary of the day when the last gun was fired in the greatest war in the history of civilization, has focused the thought of the world on peace.

This Conference brings to mind again the war through which we passed and the appeals which stirred the nation in those days to sacrifice and service. We recall the promises that this was "a war to end war" and a war "to make the world safe for democracy." With those motives young men willingly made the supreme sacrifice because they thought that their lives were given to make such conflict forever impossible. From those bloody fields came such lofty sentiments as those by John McCrae:

"To you from falling hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders' fields."

Bereaved mothers and fathers found solace for their sorrow in the thought that their sons and their daughters were builders of a new order in the world. Democracy, individual liberty, the best fruits of Christian civilization, seemed threatened by German ideals and frightfulness, and in such a crisis the best youth of the nation rushed to arms.

Three years have passed since the armistice was signed. The armed conflict has ceased, but the world is still torn by strife and discord. One nation lies conquered, bitter, revengeful. Her neighbor, though victorious, keeps her armies and trusts in armament to maintain peace. Europe still stands in a powder-house, match in hand, but without funds to buy more powder. She talks of peace, but acts war.

Four years of war and three years of its aftermath have convinced thinking people that the road to peace is not through armies; that the military policy is the road to ruin; that peoples and nations can live together only through the practice of the teachings of the One whose birth was heralded by the angels' song:

"Glory to God in the highest,  
And on earth peace among men  
In whom he is well pleased."

**W**AR does not end war, as we were told. War breeds war; hatred, jealousy, distrust are its seeds. Only through good will, unselfishness, love, comes the peace so earnestly desired by this old world.

The Conference at Washington is wrestling with the problem of international good will. This problem underlies all others—political, economic, and racial—that now confront the world. The militarists have had their day and failed. It is time for the Christian educator to make his influence felt positively and constructively. It is idle to expect world amity this year or next year; it is folly not to expect it before another generation has gone if we will begin to apply the fundamental principles of Jesus to international as well as national relationships.

The vision of peace for which mankind has yearned through the ages will be attained only through the Chris-

tian education of the boys and girls of today; by raising a generation whose ideals will be formed in the atmosphere of Christian teaching and living. Just as Germany in forty years made a nation of warriors, so the peoples of the world can make a world of brotherly men. In the public school and in the church school today is the human material for this new order. On the teachers and leaders of education rests the direct responsibility for the accomplishment of this great end. Textbooks which foster the love of war and the feelings of pride and arrogance of one nation over another, or which prejudice the minds of youth against those who dwell in other lands, have no place in public or private schools. Newspapers which fatten their circulation by appealing to the race passions of mankind should be forever banned. Public men whose minds are warped and partisan should be retired from office. Every one should think and talk international good will. Citizens of local communities directly and indirectly should foster such sentiments and surround their young people with the achievements of peace and industry and the ideals of service for mankind.

**A**MERICA may lead the way. She is today the richest and most powerful nation in the world. She may compel her debtor nations to limit their warlike preparations, but she would better lead them by her own example of peace and good will. These ideals have made this nation great; it is along these lines her future greatness lies. Almost pathetically, other nations—even to the far corners of the earth—are looking to America to lead them out of the wilderness. Her generous gifts have carried her good name far and wide, but if she is to become the hope of the world, she must lay her own foundations in the education of the people in ways of peace and good will, so that the standards of this country as expressed by the citizens and the press and by its leaders shall always make for international justice, world friendship and peace.

**T**HIS year, as we hear the angels' song, "Peace on earth," we will think of the vision as the hope of the future, and most of all as a challenge to Christian men and women wherever that first carol has resounded, to nurture and strengthen this spirit in the hearts of men, to call forth the good in the lives about us until Christian love is supreme throughout the world.

The challenge comes with a peculiar force to those who have young lives in their keeping, to parents, older sisters and brothers, to teachers and pastors and to all leaders of youth. Here is the golden opportunity to build a better world tomorrow. The humblest of us may be one of the multitude to take up the song of the angels, to give it new vigor as it resounds through the ages, to make the vision a reality in our own lives and in the lives of those about us, that the appeal of the Christ-life, of selflessness and service may reach every soul until the whole earth shall unite in the words,

"Glory to God in the highest,  
And on earth peace among men  
in whom he is well pleased."

SIDNEY A. WESTON.

Scene I

**P**LACE—A city's streets five thousand miles from Bethlehem—a medley of noises, lights and a throng of people.

**TIME**—A winter night nineteen centuries after the Shepherds and the Wise-men hurried through silent starlight to the scene which has glorified the little town of our story.

It was Christmastide the world over. Even in the glare and roar of the new world's metropolis, everybody from everywhere seemed aware of its spell. All were in a friendly mood; companions were chatting merrily; strangers were uncommonly kind to each other; the blind and crippled waiting along the sidewalks were receiving many cheerful words with the coins dropped into their hats or cups; good-natured greetings and responses were heard on all sides. Even the jostled street car men and the traffic-tangled taxi drivers managed to say, "I wish you the same and many of them," when somebody in the crowd wished them "Merry Christmas." So did the almost overwhelmed policemen. So did beves of shop girls, tired out by the day's extra throngs of customers, but free at last and bound to have their belated share of Christmas pleasures.

Nearly everybody carried some sort of a Christmas package.

Over all, from spires and towers up in the overhanging darkness whence snowflakes were falling, bells sounded a merry clangor—merry, yet strangely tender in overtones. They pealed above the multitude as if recalling something far away to interpret the scene under the lights down in the streets below them.

Behold us, strolling amid this carnival of gladness and good will, watching it all with keen relish. Try as we might, it was impossible to banish the vague feeling that it was somehow for our benefit, though of course none of the actors knew it. For our trunks and bags were aboard a ship lashed in one of the many berths in the city's bewildering clutter of piers; and one of her stateroom keys was in my pocket; and before daylight she would put out to sea bound for the land of Bethlehem. Till midnight we were free to do nothing but watch what others were doing—for the first time in many busy years. And here was

# A Bethlehem Scenario<sup>1</sup>

By William Allen Knight

For reading at this Christmas time in churches, church schools, young people's groups, or wherever any gathering, large or small, wants to feel anew the long-hidden beauty in the story of the Christ-child.



Artist, Merson.

NO ROOM AT THE INN

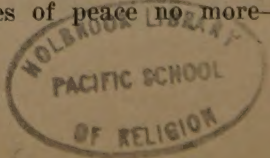
our homeland's Christmas jubilation, literally surging around us as we waited to sail away to Bethlehem!

Before long, high among the electric displays flashing above the streets, we spied one that seemed unquestionably for us. How strange that it should shine out, there above that garish city crowd, on our last night before journeying to the land where the world's Christmas joy started! Small wonder that it seemed like an omen! For, up among the glittering signs of business establishments and theater displays, shone the words — "The Little Town of Bethlehem."

As the Wise-men watched the star over the lonely desert and followed its leading, we kept our eyes on that gleaming sign, far ahead above the teeming street, and made our way toward it. At last it was found to be hanging over a theater's entrance. In we went. A hush fell on pit and galleries as the curtain rose. Bethlehem under the stars was on the stage! First came the crowded inn, with no room for the man who stopped outside as evening darkened with a young mother-to-be in his care; next, village folk making a place for her and her coming child in a manger—only the straw of the manger showing in the dim lantern light, the cattle

near but out of the way, and a village woman standing close by the straw with a tray in her hands. Then the shepherds were seen, starting up as they kept watch over their flocks by night on the lonely pasture slopes below the town, harking to voices above and roundabout them, hurrying up the hill to Bethlehem to see the thing that had come to pass there as the voices had said. Their arrival and awed reverence started both smiles and tears, the scene was so lifelike—so filled with a blending of the tenderness and the clumsy awe of rough men. Then, along the road from Jerusalem came the Wise-men, watching the strangely bright star they had seen in their far-off east, watching it glide over the hilltop whereon Bethlehem lay. And when they had found the mother and child they opened their costly gifts and paid their stately homage—the rich and learned now matching the adoration of the poor shepherds. Suddenly, sweet scenes of peace no more—the

<sup>1</sup>Copyright, 1921, by William Allen Knight.



rush of Herod's helmeted soldiers—the running and struggling of terrorized mothers—the perishing of boy babes! At last, there were Mary and her little Jesus, led by the faithful Joseph, safely escaped and journeying over the desert out of hatred's reach.

When the curtain fell for the last time, the spectators lingered. What a contrast, when they returned to the noisy streets under the new world's glare of electric lights! But none doubted what spell it was that had touched so many hearts in their far-away city to cheer and kindness—touched them across nineteen hundred years.

## Scene II

TIME—A month later.

PLACE—The eastern end of the Mediterranean Sea.

It was very quiet when our ship's engines stopped and she dropped anchor as a winter night settled on the sea under the Syrian stars. In the sudden hush, the sound of America's Christmas bells seemed to ring out, for the chiming of endless waves had been to me like the echoing of their music all the way to the land of Bethlehem.

All day, over the blue Mediterranean the white majesty of the snow-covered Lebanon mountains had drawn our gaze, while the ship swung along her way toward them. Palestine with its Bethlehem was only a short distance down the shore which lay at their feet—still out of our sight behind heaving waters. But now, as our anchors rattled out, we could see the lights of Beyrout beginning to flicker alongshore.

The small harbor was closed for the night! Word went round the ship that we must wait for morning—no matter how sea-weary nor how eager for the land of our long desire. The Turk was master there, we reflected. Little did we dream what our eyes were to see on that night-veiled shore before they slept! Yet all the while the sound of the Christmas bells back home kept ringing in my ears.

Presently we noticed lights moving in the harbor. The captain stood watching them, saying not a word. Voices faintly sounded across the water. Soon we heard oars. "A boat is coming out, isn't it?" I asked at his side. "Per'aps," was his only answer. He had little liking for the Turk. The "old man" had told me in one of our many chats, when all was going right with his ship and his tongue could be limber, that he wasn't very strong on "your missions to these heathen breeds"; so he never guessed that I had friends ashore—though we had not seen each other's faces—who might do something he did not expect when our ship lay inside the offing. "A boat's comin', I swear!" muttered the captain out of continued silence. He was watching the dark distance too intently to notice my smile. "Somethin's loosened up them Turks," he growled a bit later.

By and by an American doctor and his athletic young wife climbed our ship's side. Merrily they crossed the deck. "Come ashore with us," said they; "we knew you were aboard—and the harbor keeper is our friend, you see." The captain relighted his pipe. With the first full puff he murmured: "All right—you win."

How the Christmas bells back in America fairly clanged in my ears, as we rowed over those starlit waters under the dim uplift of the Lebanons!

"What did the captain mean when he said, 'All right—you win?'" asked the doctor.

"You surprised him by your kindness," said I. "He

doesn't think much of what you can do here—we had talked about that—and he was man enough to own up that you seemed to be a winner tonight, somehow." The doctor chuckled. "Head for that waving light, my boy," he said aside to the young fellow handling the oars, speaking in Arabic. Then to me he remarked: "A friend comes handy, especially when it is dark." Soon the harbor keeper himself, now holding his lantern low to light the pier's side, gave the doctor his hand as he stepped from the boat. We followed our friends through the dark streets to the grounds of their college and hospital—so dear to them that they could not wait till morning to have us see them. Many a sight to gladden understanding eyes was glimpsed as we passed from one building to another; this, for instance—a group of merry-faced, black-eyed boys, wearing red fezes, who were baking a huge lot of bread for their college to help pay their way as students.

At length, through the starry dark we came to a noiseless inclosure. Flowers were along the paths, judging by the fragrances scenting the night air. We entered a still hall, mounted stairways broad and clean, passed along silent corridors. The doctor's hand opened a door here and there—occasionally he led the way into a patient's room, proud of its comforts. Presently he stopped at a door, listened, then opened it very softly. For an instant only I saw a sight that brought mist to my eyes. In a room with the light turned low a young peasant woman sat upright in a snow-white bed, holding her babe to her breast. Quickly the doctor closed the door.

That picture, in a hospital for women and children, was my introduction to the land where the spirit of Christmas started in our world!

"If I were a painter, doctor," said I as we moved away from the closed door, "that scene in there should be my masterpiece! I would call it, 'The Madonna and Child Carry On.' Why, sir, that is an actual reproduction of what God meant when Christ was born! It is Bethlehem re-enacted!"

"Yes," the doctor answered. After musing a moment he added: "It helps a man immensely, when he feels a bit lonely, as I sometimes do here, to think of the thousands in hospitals and homes and a lot of other places the world over who are—are—'re-enacting Bethlehem,' as you say, in the life of common folks."

## Scene III

TIME—Early spring.

PLACE—Bethlehem.

Big black eyes, ruddy lips, pearl-like teeth, and a friendly smile to light them all when he caught sight of me strolling about his hilltop village morning after morning—these, together with the quaintly broken English he could speak, had made a boy of twelve my pick for a guide in Bethlehem.

One radiant morning, only a little way down the slope beside the great old church in which is the "Cave of the Nativity" filled with lamps that never go out, he and I passed the open door of a peasant's dwelling—another cave in the hilltop's limestone, with its mouth walled up.

An old woman sat on the floor near the door, slowly turning a flat-stone grinding-mill to make the family flour. She stared at us in mute surprise. But the boy,



Bethlehem

by a few Arabic words, soon brought a grin of welcome on her face. She even beckoned us in.

While I was showing cheerful interest in everything and she was nodding her pleasure but grinding on, a young woman with a babe in her arms came running into the doorway. Startled at sight of a stranger, she stood silhouetted in its light. But she quickly smiled a kind welcome after my magic-working boy had gurgled some more words in their tangled old tongue.

Was there ever a more beautiful Madonna and Child painted on canvas than I saw in that hovel door's frame? Her comeliness of features had that happy blend of colors which all eyes enjoy in the human countenance, the brightness of a kind spirit shone through these charms, and her baby cuddled most winsomely with its hand laid on her soft bare throat.

She was evidently pleased in a young wife's way that a stranger from far—from wonderful America—should take such interest in her home. She began showing me this and that, laughing at my appreciation. Soon, as if to show the best of all, she laid her hand on the baby's head and hugged it to her breast. "What a sacred thing human nature really is!" thought I. All this I saw, within a hundred feet of the spot where the world for centuries has paid homage to Bethlehem's Mother and Child!

Presently I said to my boy friend, "Where do they sleep?"

"Here," he answered, pointing to the dark interior of the cave.

"Where?"

"Here," and he led me into the gloom.

I struck a match or two. Quickly the young mother handed her child to granny, and brought me a little brass oil-can with a wick hanging out. Just as I got the wick alight, a small black cow raised herself in the dark beside the cave wall! Then a hen ran past my feet!

"No," said I to the boy, "I mean, where do the family sleep?"

"Here—all around here—on—on—blankets of wool," he managed to say through rippling laughter.

By the lamp's flickering aid I soon found a hollow in the wall. It was near the cow's head—her feeding place—a manger! And it was inside a cave-house which was the home of a Bethlehem family!

Just then a wonderful thing came to pass. As I bent over the manger and passed my hands along its worn surface to make sure about it, the young mother suddenly took the babe again, started up a short flight of stone steps just inside the door, called gleefully—and beckoned to me.

"What does she want?" I asked the boy. He answered, "Up there she would show to you the—the—that in which the child is sometimes sleeping."

My heart thumped with delight. It was as pretty a bit of evidence as ever a man hit upon in the dark. Why did this Bethlehem mother think of the cradle in the wee room up those stairs, at sight of my interest in the manger down in their living room? Could it be because children often sleep in mangers among the peasants of Palestine?

Was this the meaning of her joyous laughter when the boy and I reached the top of the stairs and she laid her baby in a home-made board cradle and rocked it with the glee of proud young motherhood?

I could hardly wait till my mincing-footed little donkey trundled me back to Jerusalem, six miles away, to ask my knowing friend, whom everybody there calls Brother John, to tell me whether this could be the truth of the matter.

"Certainly," said Brother John. Then he explained, out of his life-long knowledge of that land, why we of the western world are wrong in thinking of a stable and cold neglect when we read the words, "laid him in a manger because there was no room in the inn." Laughing at my surprise, he said: "Don't you see? It simply means that some poor family in Bethlehem did its best to be kind to Mary—and her Babe; yes, they made up a bed in a manger, as the poor among us often do."

"So the manger," said I, "instead of witnessing to the selfishness in our world, is really a sign that when heaven's love sent us a Saviour the kindness which is in human nature did not fail to show out."

"Certainly," answered Brother John. "Just as the Babe shows the tender love of God, the manger is a token of the sympathy and love which is in human hearts—yes, in spite of all else that is in them. It means that there is some love at least among men to respond to God's love for men—some goodness on earth to give the goodness of heaven a warrant for sending us Jesus."

Blessings on you, little mother of Bethlehem, who first opened my eyes to see this long-hidden beauty in the story of the Christ-child! Now, all our bestirring of hearts at Christmas time to show kindness and good will, like what I saw in the American city, and all the year-long works of tenderness and mercy, such as I saw in the Beyrout hospital—these are like the spreading sunshine, and the manger is the little day-star that shone at the sunrise! They witness with growing glow to the good in men which gave God hope when he sent us a Saviour. They bid us share this hope of God—the hope his angels sang when Christ was born: "Peace on earth, good will among men."

## Christmas Service

### "White Gifts for the King"

**Organ Prelude** { Christmas Fantasy (on theme by J. S. Bach) *Rebling*  
 Christmas Night *Goller*  
 Benediction, Op. 33 *Karg-Elert*

### Processional of Church School and Choirs

**Hymn** "Hark! the herald angels sing" *Mendelssohn*

**Christmas Carols** Combined Choirs  
 (a) "While shepherds watched their flocks by night" *Old English*  
 (b) "Hark! what music fills the sky" *Ancient Latin*  
 (c) "As with gladness men of old" *Old German*

### Prayer

### Scripture Story

**Christmas Carols** Combined Choirs and Church School  
 (a) "Away in a manger" *Luther's Carol*  
 (b) "Silent night, holy night" *"Stille Nacht"*

**Offertory Hymn** "O come, all ye faithful" *"Adeste Fideles"*

### Presentation of Gifts

Cradle Roll Department	Senior Department
Beginners' Department	Young People's and Student Department
Primary Department	Adult Department
Junior Department	Home Department
Intermediate Department	Chinese Department
Congregation	

### Dramatic Scenes from Van Dyke's "Other Wise Man"

- I. The Sign in the Sky  
In the Persian city of Ecbatana, in the home of Artaban
- II. By the Waters of Babylon  
At night, under a date palm outside the city
- III. For the Sake of a Little Child  
In Bethlehem, after Herod had ordered the "Slaughter of the Innocents"
- IV. In the Hidden Way of Sorrow  
In Alexandria, Egypt, in the home of a Jewish Rabbi
- V. A Pearl of Great Price  
Outside the Damascus Gate of Jerusalem

**Recessional** "Joy to the world, the Lord is come" *"Antioch"*

### Benediction

**Postlude** Fanfare in D *Bridge*

*"Like the wise men of old, I too bring to the King my gift of self,  
 service, and substance."*

This Program was used by a church school last year for a White Gift Service. The suggestions on the leaflet which is also reproduced, on opposite page, were prepared especially for this school. They will be helpful, however, to other schools where similar leaflets are being outlined.



# My Birthday Gift to the King

"They offered unto him gifts"

The following forms of Gifts are only intended to be suggestive. Others which may better suit the giver may be freely substituted.

The King's Own Words:  
"Seek ye first the kingdom of God and his righteousness"

## Myself

- .....At this happy Christmas time, the birthday of the King of life, I do now offer myself to God, and promise, with his help, to give my life to his service, in the name of Jesus Christ.
- .....Having already given my life to God, I desire this day to pledge myself to more faithful service, in the name of Jesus Christ.

## My Service

FOR THE MEN AND WOMEN

"I am in the midst of you as he that serveth"

- I desire to make my life more useful in service—
- IN THE HOME, AS
- .....Husband or Wife
  - .....Parent or Grandparent
  - .....Brother or Sister
- IN THE COMMUNITY, AS
- .....Neighbor and Friend
  - .....Citizen
  - .....Public Servant
- IN THE CHURCH, THROUGH
- .....The Church Service
  - .....The People's Hour Service
  - .....The Church School
  - .....The Men's Organizations
  - .....The Woman's Association

## FOR THE LITTLE PEOPLE:

"Love one another"

I WILL TRY—

- .....To help my mother whenever she asks me.
- .....To help my teacher in school.
- .....To be kind to animals, and to feed the birds when it snows.
- .....To Pray to Our Father each night.
- .....To attend church school each Sunday.

## FOR THE BOYS AND GIRLS:

"Be not weary in well-doing"

I WILL HONESTLY TRY—

- .....To be thoughtful for others, at home and in school.
- .....To be kind to old people, to the sick and unfortunate and to animals.
- .....To be faithful in all my duties at home, in school, at church and church school.
- .....To tell the truth and to play fair.
- .....To keep myself neat and clean, and to be careful of my language.
- .....To keep the streets clean and to be careful not to scatter papers and rubbish.
- .....To go to church and church school each Sunday.
- .....To ask God each day to help me to do the right.

## FOR THE YOUNG PEOPLE:

"Whatsoever ye do, do it heartily, as unto the Lord"

I PROMISE TO TRY—

- .....To do all I can to make home happy.
- .....To do my best at school, remembering that my future depends largely upon how I perform my duties today.
- .....To take part in such pleasures as I think Christ would approve, and to use all my influence against all forms of amusement which he would disapprove.
- .....To be faithful and regular in attendance at church and church school, in the preparation of the church-school lesson, and in doing my part in the Young People's Society.
- .....To read regularly in the Bible, and to pray that I may have the spirit of Jesus Christ and learn of him.

## My Substance

"Honor the Lord with thy substance"

FOR OUR COMMUNITY:

- ..... \$.....
- FOR THE RELIEF OF THE STRICKEN HOMES OF EUROPE:
- ..... \$.....
- FOR OUR MISSIONARY REPRESENTATIVES IN THEIR WORLD PARISH:
- ..... \$.....
- OTHER BENEVOLENT PURPOSE:
- ..... \$.....
- Signed .....

# Open the Door



**A**T the Christmas season the Near East Relief is again making its appeal in behalf of the destitute children of Bible Lands. During the past year this organization has endeavored to gather into orphanages as many of these children as its funds would permit. In the orphanages, under American directors, the children have been given food, clothing, medical care and training. Those who were old enough to learn trades have been taught to earn their own living. But many have been excluded from the orphanages because of lack of room and lack of funds. The children of America are asked to open the door of a Near East Relief Home to homeless children still waiting outside.

## Inside the Door

there is a group of happy boys and girls who have found a home with the Near East Relief, with teachers to train them to become industrious as they work in the bakery,

the garden, the shop and at the loom, so that they shall become worth-while citizens of the New Near East.

## Outside the Door

there are countless thousands of orphan children whose parents have been killed and whose homes have been destroyed and whose villages have been devastated, who are wandering alone, some not knowing their names, whose faces are pinched with hunger, who have forgotten how to smile and how to play. They are knocking at the door and pleading for a home.

## The Door Is Closed

because the present annual contribution provides only for the 54,600 children who are sheltered in the 229 orphanages now maintained by the Near East Relief.

## How You Can Open the Door

1. At your next teachers' board meeting present the matter and set aside a Sunday as Near East Day.
2. Write the Near East Director of your state for a speaker and also envelopes, stories and posters, to help with the program.
3. Have some classes make special Near East posters.
4. Use the Near East Day Program on the opposite page.
5. At the close of the address "Opening the Door for Children of Bible Lands," appeal to the classes to open the door for one child. Secure pledges at once from the older classes. In the younger departments distribute the envelopes to be returned the following Sunday.
6. Hold up before each class the goal of opening the door for a year for one child. *Five dollars a month will open the door and give a Near East child a home.*

## Endorsements

The Lord of heaven and earth, who gives to all life and breath, made of one, every nation of men to dwell on all the face of the earth. We cannot have God for our Father unless we are willing to recognize all his children as our brothers. America, the richest land of all time, must not say to perishing multitudes, "Go in peace, be ye filled," and yet give no bread to those who are starving.

Armenia is oppressed and exhausted. The heroic people of the oldest Christian nation are wholly dependent upon us for life; one hundred thousand orphans are being cared for by the Near East Relief Committee; orphanages are crowded and thousands are still outside.

**BE IT RESOLVED,** That the Sunday School Council of Evangelical Denominations in session in Indianapolis, Ind., heartily endorses the efforts of the Near East Relief on behalf of the suffering peoples of Armenia and lays upon the hearts of the churches represented in the Council the urgent needs of the afflicted multitudes; and recommends to the Sunday School Boards of the constituent bodies in the Council that an offering be made for the Near East Relief some time during the present year.

**BE IT RESOLVED,** That the International Sunday School Association in session in Chicago, heartily endorses the efforts of the Near East Relief in behalf of the suffering peoples of Armenia and lays upon the hearts of the constituency of the International Sunday School Association, the urgent needs of the afflicted multitudes; and recommends to the Sunday School Boards represented in the International Sunday School Association that an offering be made for the Near East Relief some time during the present year.

# Make Room for Him

## Near East Day Program

Arranged by Milton S. Littlefield

Hymn—"When Thy Heart, with Joy O'erflowing,"  
(*Music, Bullinger*)

When thy heart, with joy o'erflowing,  
Sings a thankful prayer,  
In thy joy O let thy brother  
With thee share.

When the harvest sheaves ingathered,  
Fill thy barns with store,  
To thy God and to thy brother  
Give the more.

If thy soul, with pow'r uplifted,  
Yearn for glorious deed,  
Give thy strength to serve thy brother  
In his need.

Share with him thy bread of blessing,  
Sorrow's burden share;  
When thy heart enfolds a brother  
God is there. Amen.

*Theodore C. Williams*

**Prayer.**

O thou Christ of Galilee, who didst go into the homes and the hearts of many folk and kindle there a light which has burned through all the centuries, make me a humble sharer of thy glory and goodness, that I may find a purpose and meaning in my life. Teach me to speak and act so that I may cheer and help men. Grant me love for all, that I may everywhere see thy children and heed their cries! Amen.

*Floyd Tomkins*

**Scripture Readings.** (*By the leader or selected persons.*)

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, behold, I have set before thee a door opened.

For a great door and effectual is opened unto me, and there are many adversaries.

Mine eyes do fail with tears, my heart is troubled;  
Because the young children swoon in the streets of the city,

The young children ask bread and no man breaketh it unto them;

They that did feel delicately are desolate in the streets.

Because I delivered the poor that cried,  
The fatherless also, that had none to help him,  
The blessing of him that was ready to perish came upon me,  
And I caused the widow's heart to sing for joy.

And the fatherless and the widow that are within thy gates shall come and shall eat and be satisfied; and the Lord, thy God, may bless thee in all the work of thy hands which thou doest.

Address—"Opening the Door for Children of Bible Lands."

(*Material may be secured from the national office of the Near East Relief.*)

Hymn—"O God of Mercy, God of Might"  
(*Music, Elmhurst 8, 8, 8, 6.*)

O God of mercy, God of might,  
In love and pity infinite;  
Teach us, as ever in thy sight,  
To live our life to thee.

For all are brethren, far and wide  
Since thou, O Lord, for all hast died;  
Then teach us, whatsoe'er betide,  
To love them all in thee.

In sickness, sorrow, want or care,  
Whate'er it be 'tis ours to share;  
May we, where help is needed, there  
Give help as unto thee. Amen.

*Godfrey Thring*

**Prayer**

O God, may we, by dwelling in Love, dwell in thee and thou in us. May we learn to love thee whom we have not seen, by loving our brethren whom we have seen. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto thee, the God of Love, be glory and praise, forever. Amen.

**Alternative Hymns**

1. *Where Cross the Crowded Ways of Life.* (*Music, Germany.*)
2. *O, Brother Man, Hold to Thy Heart Thy Brother.* (*Music, Henley 11, 10, 11, 10.*)
3. *Master, No Offering.* (*Music, Love's Offering.*)
4. *When Wilt Thou Save the People.* (*Music, Commonwealth.*)

NOTE.—Extra copies of this program and bulletins giving the latest reports from the Near East may be obtained from the Near East Relief, 151 Fifth Ave., New York City.

The thoughts of many hearts shall be revealed by him, was said of Christ. The words were true, even as the Child lay in his cradle. Herod hears of Christ, and Herod's cruel hatred comes to light. Jerusalem hears, and is troubled. The chief priests hear, and betake themselves to their technical studies. The Wise-men see, and their inner wisdom appears in their worship. Mary gazes, and the depths of her nature appear in her pondering silence. And these persons and groups of persons are representatives. Today, every day, the word comes that some new manifestation of the Christ is at hand. And Herod hates and Jerusalem is troubled, and the scribes look away from the spirit to the letter, and the Wise-men worship and the spiritual kinsmen of Christ feel anew his sorrows and his joys.

Francis J. McConnell in "Christmas Sermons"

# At the Door of the Inn

A  
Christmas  
Pantomime

By  
Martha  
Race



## PRELUDE

### Reader.

When Hezekiah was Judah's king,  
The word of God to the prophet Micah came,  
And cast a light that eternity cannot dim  
Upon an humble village that obscurely lay  
Among the stony hills of Palestine.

Thus spoke Jehovah through the prophet's lips:  
"But thou, Bethlehem Ephrathah, which art little  
To be among the thousands of Judah,  
Out of thee shall one come forth unto me  
That is to be ruler in Israel; whose goings forth  
Are of old, from everlasting." (Micah 5. 2)

The years had passed. The prophet's words  
Lived in the record—not in minds of men.  
The Roman Empire had stretched its mighty arm  
And taken Palestine within its grasp,  
Extorting all that greed could find to take  
From a helpless people weakened by countless wars.  
And now, God used this greed to bring about  
Fulfillment of Bethlehem's promised destiny,  
For Cæsar Augustus had made decree, and passed  
The word to Herod and others under him:

"It is my will that all the world be taxed;  
That laden backs shall further burdens bear;  
That tribute shall be levied on rich and poor  
To enrich the royal treasure house at Rome;  
Therefore, let every soul, no matter where he be,  
Return to the home of his fathers, and there enroll  
His name. The Emperor speaks—the world obeys."

Along the winding roads of Palestine,  
To Bethlehem, then, came all who proudly owned  
Descent from David's royal line; all men  
Of Judah's tribe—some rich, some poor, some known  
In highest places; all unwitting of the link  
That for all ages binds the little town  
To the Great White Throne in the City of our God.

## PART I

**Music, off-stage.** O Little Town of Bethlehem.

(If a curtain is in use, it should be drawn at this point.  
After the first verse, the following figures cross the stage, slowly

and naturally, to give "atmosphere." A woman with jar on shoulder, R. to L. After an interval, a small boy follows, pausing to look curiously through doorway. Exit, L. After another interval, a Roman soldier enters, looks into doorway and passes on. Just as he passes doorway, the innkeeper comes through door, bows humbly, and watches soldier as he makes his exit at left. Landlord stands beside door until music ends, then sits at right.)

(Several guests approach, L., make application for room, and are admitted by the innkeeper. A good number may be used here, the reader pausing as long as necessary.)

### Reader.

To the little khan, all through the day, came those  
Who could not lodge within the village homes,  
Where guestrooms harbored friends and strangers both.  
The keeper of the khan, complacent, dull,  
Admitted each arrival as he came,  
Until the courtyard of the inn was filled.

(During the next lines, the symbolic guests enter, from left, greet the landlord, and enter the inn. The reader must be careful to pause in each case, as the action cannot be hurried.)

(Humility enters, in the garb of a crippled beggar, who after the pantomime showing his rejection, crouches beside the wall of the khan, at left of doorway.)

### Reader.

An humble beggar enters, and is denied a place  
Upon the stones within a corner of the court.

(Wealth enters, with two attendants, is received effusively, and enters doorway.)

A man of riches, with his train has come,  
Received with homage, granted foremost place.

(Power enters, and receives with hauteur the servility of the landlord.)

And here is one who calls the Governor friend,  
To whom the landlord bends, cringing low.

(Three or more, jesting as they come, represent Pleasure.)

Now comes a careless, merry group of those  
Whose appetites and pleasures sway their lives.

(Ambition enters, with dignified manner, and is received with deference.)

And here a landlord from a city inn—  
Jerusalem knows him well—important, proud.

(Triviality, short, fussy, with much baggage, some of which he drops. Has much to say to the landlord, and turns in doorway to say more.)

So much concerned with the little things of life  
That great things are ignored, this guest falls short  
Of the height he might attain in the plan Divine.

(Unbelief—tall, dark, thin—with scornful attitude, is received. The landlord's face changes quickly from the smile with which he has listened to Triviality, to apprehension. The landlord follows Unbelief into the inn.)

His heart the home of bitterness and scorn,  
His mind surcharged with doubt of God and man,  
This guest brings gloom, and hate, and fear.

## PART II

(Organ, O Little Town of Bethlehem. Music for one stanza. As it ends, the innkeeper comes through doorway and brings a lantern at left, near door. Takes his seat at right of door.)

**Reader.**

The end of three days' toilsome journey found  
A man and woman of low estate in life  
Approaching Bethlehem.

(Mary and Joseph are seen approaching through the trees at left of stage.)

Among the homes

They failed to find a lodging place, and so,  
To seek the rest the travelers craved,  
They approached the inn.

(Mary stands at the left, while Joseph goes up to the landlord.)

"God's peace be unto you."

So said the man. "From Nazareth we come.  
My name is Joseph, and from David's line  
I am descended,—and so is Mary, my wife."

(Mary sits at left, in an attitude of great weariness.)

"And peace be unto you," the keeper gravely spoke.  
"But too late you come—the inn is over-full.  
There is not room for one wayfarer more."

"Not even for my wife, who sorely needs  
A place of quiet and of warmth? The night  
Grows cold. Admit her, I beg, and I  
Will sleep upon the stones, where'er I can."  
The landlord shook his head. "No need to ask."  
"Perhaps," said Joseph, "there may be a guest  
Inside, who, when he hears my plight, will yield  
His place to a kinswoman who suffers much  
From cold and weariness. Will you inquire?"

(Exit, innkeeper)

The keeper left his place and went inside,  
While the weary travelers dared to hope for rest.  
(Pause, Joseph joins Mary, solicitously)  
But soon he came again, and dashed their hopes.  
"No one will yield his place. Some are weary,  
Like yourselves, and some are feasting well."

As Joseph stood, irresolute, dismayed,  
On Mary seemed to fall a sacred peace,  
As though she saw, with far-off gaze, a sight  
To Joseph's eyes obscured; to hear a sound  
To which his duller ears were closed.

(With hands clasped upon her breast, Mary raises her head and gazes with a rapt look, upward. The landlord and Joseph fix their eyes upon her face. The beggar rouses, in his place upon the stones, and also looks at Mary.)

Beside the wall, the beggar roused and spoke:  
"This inn is shamed, O landlord, if it fails  
To shelter David's daughter, who has come  
Obediently to her fathers' home.  
When I came, asking charity, I was  
Denied, though many coming after me went in.  
The same authority that kept me from the door  
Can make a place for these sojourners here.  
Turn out a pampered guest,—and let her in!"

Amazed at boldness never seen before  
In one who had always fawned, and whined, and plead  
For alms, the keeper stood transfixed, and then  
He turned and went into the inn. (Exit, landlord)

(A pause ensues. Then the landlord returns, hastily, his excited guests close behind him. The guests stand at right, all looking at Joseph and Mary at left. The innkeeper is near center, and as each indignant guest asks if he shall be the one to give up his place, he listens to the guest, then turns and seems to speak aside to Joseph, giving his reason for allowing the guest to remain. Mary has covered her face and turned aside; Joseph is anxious, and disappointed, as he watches each guest return to the inn. The beggar has withdrawn to the extreme left.)

**Reader.**

Expectant, hopeful, Joseph looked toward  
The curious group, while Mary drew her veil  
More closely, turning aside to shield her face.

"Now, hearken, landlord, would you reject me  
To make a place for these newcomers?" asked  
The man of wealth. The innkeeper went aside.

(To Joseph)

"'Twould ruin my business to lose  
The favor of this man. His wealth is great,  
His friends are many, and all would go elsewhere.

(To Wealth, who bows and re-enters inn)

Nay, keep your place, an honored guest, I beg."

"Verily, you will not ask that I depart?"  
Demanded the Governor's friend, in angry pride.

(To Joseph)

"I should be mad, to offend this man, for he  
Has power with the Governor, and can make  
Or mar the fortune of an humbler man.

(To Power, who re-enters)

I beg that you will not desert my inn;  
Always it has a place for you and yours."

"Perhaps you would be rid of us, landlord?"  
Questioned one of those on pleasure bent.

(To Joseph)

"I cannot ask that they depart, for they  
Are hailed as welcome guests among  
Great caravansaries far and near, and bring  
Their followers—and I enjoy their stay.

(To Pleasure. They enter)

Remain, I pray, lest dullness fill my house."

"Well, keeper, what have you to say to me?"  
The influential city landlord turned to ask.

(To Joseph)

"I cannot bring destruction on my head  
By rejecting this important guest, for he  
Can further my ambition to preside  
Within a far more spacious khan upon  
A better traveled road. A pretentious inn  
Is his, within Jerusalem's city walls.

(To Ambition, who re-enters)

Do not consider leaving my abode,  
But use its humble service as your own.

(Triviality steps forward)

"I cannot go, for I have much to do—  
My packs to mend, my goods to sort, my jars  
To fill tonight, against tomorrow's need."

(Innkeeper waves him away)

"Away then, to your tasks! The time is flying fast."

(Triviality re-enters inn)

With a cynical smile, the last guest stood  
Waiting for the word to stay or go.  
"How large a bribe have you been offered, pray?  
Perhaps I may outbid this Nazarene,  
And keep the place for which I paid."

"No bribe was tendered," Joseph gravely spoke,  
 "And only the need of Mary, who is my wife,  
 And daughter of David's house, leads me to ask  
 Relief, in the name of Jehovah, our God."

"Your need, your kingly ancestor, your God,  
 Are naught to me. I have no faith in them.  
 My life's my own. I live it as I will.  
 Behold, innkeeper, and choose between us two!"

And lo, the misguided landlord answers thus:  
 "Stay, friend, I do not know these travelers—  
 Perhaps 'tis just as well that they depart."

(Unbelief re-enters inn.)

(Joseph goes to Mary's side, and is about to assist her to rise, when the beggar approaches and seems to speak to him, and points above the inn, to the left, when the hillsides are referred to. His attitude is most humble.)

"But for your need, I would not speak of what  
 Might serve as shelter from the cold tonight.  
 Far up on the hillsides there are caves  
 In which are mangers, where the cattle feed,  
 And where the shepherds often go for warmth.  
 A lowly place, but better than the fields,  
 And I will show you, lest you miss the way."

(Mary rises, and Joseph seems to speak to the beggar.)

"The blessing of the houseless traveler  
 I give to you. Lead on, and we will come."

(The beggar hesitates, and steps back for them to go first, but Joseph waves him on, and he goes off, at the entrance by the corner of the khan, Joseph and Mary following. The landlord follows a step or two, starts to call them back, hesitates, with head bowed, then turns quickly and enters the inn.)

### PART III

**Solo**, (off-stage) "Once in Royal David's City." (All lights in front of scene out. As the solo ends, the beggar returns and lies down on stones near doorway. Sleeps.)

**Chorus**, (off-stage) "Silent Night." (Sings one stanza, then hums one stanza, diminishing.)

(The recitative from the Messiah, "And there were shepherds," may be used at this point, if the singer can be so placed that the words are heard. Otherwise, it is better not to use it.)

**Chorus**, (in distance) "Angels, from the Realms of Glory." (One stanza. Star shines. This need not be used if the number from the Messiah is given.)

(The shepherds enter through the trees at right. As they hasten across stage, the beggar rouses, and hails them. The last one in line lingers beside him, the others wait for him at right of platform, showing in their poses an eagerness to be on the way.)

**Reader.**

"A vision we have seen tonight, O friend!  
 A glory shone around us, and a voice  
 Said unto us, 'Glory to God in the highest,  
 Peace on earth, good will to men.'  
 And we were sore afraid, but the angel said,  
 'Fear not, for unto us is born this day  
 A Saviour, who is Christ the Lord, and ye  
 Shall find the babe in yonder city of David,  
 Within a manger lying.' Therefore, we hasten!"

(Exit, shepherds, L.)

(The beggar rises, looks about, and sees the star, goes quickly to the door and calls. The landlord and guests enter. Beggar directs their attention to the star. As they stand gazing upward, the angels' chorus is heard again, as they complete the hymn, "Angels, from the Realms of Glory." The beggar goes off, left.)

(The shepherds are heard, returning, singing their carol, "Hearken, ye Children, while Shepherds of Bethlehem Sing.")

The group parts, and leaves a clear space in center of stage. The shepherds stand there for second stanza of their carol, or pose while singing is done behind scene and then go slowly off, right, during third verse.)

(Two of the guests take center of stage, talking, come to decision and hasten off, left. Unbelief laughs scornfully, and re-enters inn, followed by entire group. The innkeeper goes last. The light inside inn is turned off.)

### PART IV

**Reader.**

Uneventful, the days had come and gone  
 In old Judæa. The time had not arrived  
 To present the Child, according to the law,  
 At the temple in Jerusalem, and then  
 To journey to the home in Nazareth.

As dawn was breaking o'er the eastern hills,  
 While night still lingered in the vales below,

(Enter Beggar, left.)

A straggling beggar, before the sleeping inn,  
 Beheld a growing light, that seemed to move  
 Like a giant's torch above the hills, and then  
 Stood still, not far away. He cried, in fear,  
 And waked the people of the khan, who thronged

(Enter Wise-men, right.)

Upon the roof to see. Into the scene  
 Came three mysterious visitors, who called  
 Unheeded, for admission. Then the beggar turned.

"Is not this Bethlehem, and is there not  
 A child, but newly born, within the town?"  
 So asked the imposing strangers from afar.

(Points left, where trees are grouped.)

"No, this is but the khan. The town lies there."

(Enter landlord, from door.)

"Will you not enter, travelers, partake of food, and rest?"

The beggar speaks, his new-found boldness with him  
 still.

"It is the child they seek, the newly born.  
 If you will follow, lords, I will show the way  
 To a child born in a manger, at whose birth  
 Appeared a wondrous light, and a heavenly voice.  
 I know not—but perhaps 'tis he you seek."

Exultant, the visitors embraced, and then  
 The wondering beggar sees them kneel, in reverence,  
 Upon the unwashed stones. He hears them say:  
 "The Saviour of men is found, and blest are we  
 Above all other men. Divine is the hand

(They rise)

That led us here. We saw his star in the east  
 And came to worship him born King of the Jews.  
 O haste, lead us to him, that we may see  
 And homage give to the Royal Child!"

(The beggar motions left. They go off, followed by beggar. The landlord bows very low, then rises, and seems to think deeply as he stands in center of stage.)

"How could I know that those I turned away  
 For lack of room would draw these kingly guests across  
 The desert sands, the purple hills, the sea,  
 To bend the knee in homage to their Child?—  
 How could I know that from the skies the song  
 Of angels would announce his humble birth,—  
 That from its course a star would deign to swing  
 And shine as herald above yon hillside cave?  
 I would have emptied my poor inn of all its guests,  
 And on bended knee welcomed the Nazarenes,  
 If I had known."

*(The landlord sits beside the door, and there is a pause. Then the Wise-men are heard returning, from the left. Any carol relating to the Wise-men may be used; in this case the familiar one, "We Three Kings of Orient Are" was chosen by the singers. They stand in center for the carol, the landlord rising, and the beggar standing in background. Then they go off, to the right, the landlord making obeisance. The landlord goes inside the inn, closing the door. The beggar looks at the closed door, then goes off, to the left.)*

**Interlude.** March of the Magi Kings. *Organ*

PART V

**Reader.**

Oh, crowded inn, that could not find a place  
To shelter for one night the Babe who went  
From lowly manger-bed to throne on high,  
Where ten thousand times ten thousand sing:  
"Worthy is the Lamb that hath been slain  
To receive the power, and riches, and wisdom, and  
might,  
Forever, and forever.—Unto him  
That sitteth on the throne be blessing, honor,  
Glory and dominion!"  
We find a symbol of the human heart  
In thy rejection of the Nazarenes,  
Losing then a golden opportunity  
To be the envied of all time to come.  
How often to the crowded heart there comes  
A would-be guest, who brings with him, unseen,  
A kingly presence, who would glorify  
The humblest life, and fill with quiet peace  
The days now tortured by discordant strife.  
Each heart receives an urgent messenger  
From the Christ who seeks to enter and abide.

*(Enter the Beggar, left.)*

The sick, the needy, and those in prison cells,  
The naked, the hungry, and the soul athirst,  
Present a call from the pitying Christ.

Open, Heart, to the Needy!

*(Knocks at door, listens, turns and stands at left of stage.)*

*(Enter a little child.)*

No heart escapes a call from helplessness,  
No one avoids the child's insistent plea;  
And through the child Christ enters many a soul.

Open, Heart, to the Helpless! *(Same action)*

*(Enter Sorrow)*

Oft sorrow brings a message from the One  
Called Man of Sorrows. The heart that grieves  
Admits Him, else it harder grows, and dies.

Open, Heart, to Sorrow! *(Same action)*

*(Enter Beauty)*

The Christ who spoke in parables, and knew  
The lily's charm, and sought the mountainside,  
And lingered by the sea, calls to the heart  
Through beauty of life, color, form and sound.

Open, Heart, to Beauty! *(Same action)*

*(Enter Conscience)*

The still, small voice of conscience, heeded not,  
More faintly, and yet more faintly comes, until  
The erring heart shall hear it not again.

Open, Heart, to Conscience!

*(Knocks three times, each time more lightly.)*

*(Enter Influence, stands left)*

Sometimes he speaks through those whose lives are like  
A city set upon a hill, whose light

Cannot be hid, and kindles many lights.  
Open, Heart, to Influence!  
*(Knocks, listens, stands left.)*

*(Enter Revelation)*

To all, the call comes from the sacred page  
Of God's own Word, "Search the scriptures,  
For in them ye think ye find eternal life."  
And his ministers present the call,  
As in the days when prophets spoke the word.  
Open, Heart, to Revelation! *(Same action)*



Artist, Carlo Dolci MADONNA AND CHILD

*(As the group stands at left, all eyes on closed door, with Revelation carrying the Bible, nearest, a shaft of light no larger than the door falls upon it.)*

**Reader.**

Behold, I stand at the door and knock: if any  
Man hear my voice and open the door, I will  
Come in to him, and will sup with him,  
And he with me. (Rev. 3. 20)

**Chorus or Solo.** O Jesus, thou art standing outside the  
fast closed door.

*(The group moves slowly forward, slight motion of feet being perceptible, as though they were being drawn. At words, "We open now the door," the door opens slowly. Organ continues the music.)*

*(The innkeeper comes through doorway, and stands at right, extending both hands in a gesture of welcome, to the group. One by one they enter the doorway. The beggar is next to the last, the child last. The innkeeper assists the beggar, then takes the child by the hand. The chorus repeats the words, "O Saviour, enter, enter, and leave us nevermore," as the innkeeper and child enter the door.)*

*(The door is left open, the white shaft of light fades out, and through the door is seen a bright, warm-colored light.)*

**Reader.**

Joy to the world, the Lord is come,  
Let earth receive her King!

Let every heart prepare him room,  
And heaven and nature sing!

(Immediately following these words, the organist should begin the hymn without announcement. The congregation will rise and sing.)

### Benediction.

#### A List of Participants

Bethlehem woman, with water jar,  
Bethlehem boy,  
Roman guard.

The Innkeeper,  
First Guests (*any number*).

Symbolic Guests (*seven*):

The Needy (*beggar*)  
Love of Wealth,  
Love of Power,  
Love of Pleasure (*three*),  
Selfish Ambition,  
Triviality,  
Unbelief.

Mary,  
Joseph.

The Shepherds (*A quartette or more*).

The Wise-men (*three*).

Christ's Messengers:

The Needy (*who has appeared before*),  
The Helpless,  
Sorrow,  
Beauty,  
Conscience,  
Influence,  
Revelation.

The number of participants may be increased by adding more guests to the first group, and attendants to the important symbolic guests and to the Wise-men.

#### Setting

The scene is laid before the khan at Bethlehem during the late afternoon and night of the Nativity. In the original production, a representation of one side of the khan was made on a light framework built within an arch twenty feet wide. The back of the arch was covered with bleached sheeting, stretched smoothly. The deep blue of the sky was reproduced by strong light bulbs, backed by reflectors and covered with gelatine-sheets, attached to the back of the scenery, at its top, and tilted to shine upon the white cloth. A few silver stars of varying size were scattered on the cloth, and the large star was made by a very small electric bulb behind an opening in the cloth. This sky possessed a beautiful depth and softness, which a painted sky cannot have. The framework was covered with a reddish-brown builders' paper, the markings done with crayon,—tan, brown, red and purple. The door was covered with the same paper. It opened inward, and was not closed except in the fifth part of the pantomime, when the messengers came to knock for admittance.

The ivory-white woodwork at each side of the rostrum was covered with this same paper with crayon markings. Between this and the rear walls were palms and other evergreens, and it was through these, on the left, that Joseph and Mary were seen approaching. From the right, the shepherds and the Wise-men came. The guests came from behind the

wall of the khan, at left, this entrance being masked by palms.

Small boxes covered with brown burlap made the seats and the stones for the beggar's bed.

To cover the scenery (which had to be made and in position) during the morning service, a straight, slightly full purple curtain was placed across the arch, as high as the top of the scenery. Across the upper edge was a border of green leaves.

#### Music

A short organ recital of Christmas music precedes the pantomime.

As interlude, *O Little Town of Bethlehem*, (tune, Saint Louis), Dudley Buck's arrangement of *Holy Night*, and *The March of the Magi Kings*, by Dubois.

To accompany the action: *Once in Royal David's City* (solo); *Silent Night* (voices or instruments); *Angels, from the Realms of Glory* (chorus); *Hearken, Ye Children* (Shepherds' Carol); *We Three Kings of Orient Are*; *O Jesus, Thou Art Standing*; perhaps the recitative from *The Messiah*, *And There Were Shepherds*. As a final number, *Joy to the World*, with Roper's chime music for the piano as an echo, just preceding the benediction.

#### Lights

If no curtain is used, let the audience enter a dimly lighted auditorium, with perhaps the only lights being those thrown upon the sky. Even if the stage is screened a dim light is suggested while the audience is gathering and the recital is given. During the reading, the auditorium must be dark. The reader should have a small, shaded light so placed that it is not visible to the audience. When the preliminary reading is ended, a dim, cold light is seen through the doorway of the inn, until it is closed. Near the end, when the door is opened, no light is visible. When the innkeeper, the beggar and the child have entered, a warm, bright glow shines from within. This is arranged by substituting a strong-powered bulb for the weaker one, while the door is closed, and covering it with orange paper.

A strong flashlight may be used in connection with the entrance of the Wise-men, the light being thrown upon the sky from a point at upper left, and moved slowly from side to side. If used, it should not be "overdone." The flashlight may be used earlier, instead of the star, if preferred. The star is simply a small light bulb placed behind an opening not star-shaped but just large enough to admit the bulb—in the cloth. This small point of light shining through the deep blue light of the sky is quite effective.

The innkeeper's lantern may be made of a pasteboard carton about eight inches tall, the sides cut out leaving three supporting strips, and covered with ruby-colored paper crossed by narrow strips of gummed tape. A wire handle, and a candle inside, are added. The innkeeper hangs lantern beside the doorway before the approach of Joseph and Mary. His seat is at the right of the doorway.

Footlights would lessen the sky; so lights concealed behind each front wall may be used.

#### The Reader

Should possess a clear, strong, sympathetic voice, and should be so placed that the action on the stage may be observed. His light should be directed upon the pages, and shaded, not interfering with his view of the stage. The reader should note carefully the pauses required by the action.

#### The Action

Should be unhurried, and impressive. The actors should not wait for the words, but should fix in mind, as cues, words

or acts preceding their action. Always, they should have time to enter and leave the stage with dignity, never hurrying. In cases where haste is indicated, it may be represented more by posture and expression than by hurried movement. It is possible, and very desirable, to establish for both reader and actors a tempo or rhythm and to maintain it during the entire service.

### Costumes

In a church or community accustomed to the presentation of biblical plays and pageants, it is probable that most of the costumes needed will be on hand, as none are unusual. Where the costumes are not available, the majority may be improvised from pieces of drapery, couch covers, table covers, shawls, scarfs, rugs, blankets, bath robes and kimono's, of deep, rich coloring, without distinctive design, or more or less oriental in effect. Unbleached muslin is good for the costumes which are part white, the tone being softer than pure white. Two or three yards of the muslin in sheet width, with strips of colored cloth sewed across it, will make effective coats. Also, it takes dye well, and six yards,—perhaps less—of the seventy-two-inch width, dyed purple, royal blue, green or orange, with a border of gold, silver or contrasting color emphasized with touches of black, done in rough free-hand scrolls, will give a sumptuous effect when draped upon a Wise-man or other important personage.

All the costumes for this reading should be in soft, warm tones: reds, browns, greens, yellows, purple, and orange, and combinations of these. Mary alone had a preponderance of blue in her costume, and the person representing Revelation wore the only all white drapery.

Most of the men wore beards, made of cheap false hair sewed on semi-circular pieces of stiff net fitting the lower face, or had a slight growth of beard simulated by the make-up, in the case of the young men.

**Bethlehem Woman.** A piece of dark green drapery covering figure and part of head. A string of gilt coins across forehead; bracelet and earrings. A piece of reddish pottery resembling an eastern water jar carried on her head. Dark dress, tan hose.

**Bethlehem Boy.** Bare head, arms and feet. Short light-colored tunic; border of brown and purple around neck, down front, and around bottom. Leather girdle. Leather sling carried in hand.

**Roman Guard.** Very short red tunic. Corselet, helmet, pieces extending from instep to knee, made of buckram, gilded, the markings made by using bronze powder with a little red and a little green dry color mixed in occasionally. Carries a spear. See the picture, by Harrach, of Peter's Denial.

**The Innkeeper.** A white tunic, and over it a cloak of black and white stripes. Red turban and girdle. A short black beard.

**The First Guests.** These are intended to be more impersonal than the symbolic guests, and may be nearly covered by their draperies. The women's heads may be draped. (See Bouguereau's picture of The Holy Women at the Tomb.) Some of the men may have turbans of varying styles; others may wear squares of cloth and encircling cords. The following combinations of color are suggested: Green, yellow and dark brown; terra cotta, green and black; dark brown, light brown and purple; buff and leaf green; dark bronze-brown and blue-green; dark brown and bright red; dark, dull green-blue and bright yellow; olive drab and purple. Bags, pouches, and rolls of cloth carried.

**The Beggar.** Thin, made up to appear emaciated; chin and

jaws darkened; dark stringy hair. Tunic of heavy brownish material. Head wrapped in brown cloth. A woven rag rug will make a good cloak, to place across shoulder, and to wrap in when the beggar lies down. For tunic and turban see the old man in the picture, Christ and the Fisherman, by Zimmerman.

**Love of Wealth.** Cloak of rich red with gold border; turban of red, bordered by red and yellow. For general effect, see the young ruler in Hofmann's well-known picture. If attendants are used, they should be in plain, straight neutral tunics. Black beard.

**Love of Power.** Voluminous purple draperies; girdle and turban of orange with a little green. See foremost standing figure in Doré's picture, The Widow's Mite. Gray beard.

**Love of Pleasure.** These three may be in tunics of deep rose, buff, and blue-green, with accessories of green, bronze and yellow; jewelry; borders of glittering embroidery.

**Selfish Ambition.** Yellow cloak, narrow red stripes. Large white turban. White beard.

**Triviality.** Cloak of red and white stripes; yellow tunic; dark green turban; girdle of several colors. Carries many bundles and rolls; perhaps a basket or two.

**Unbelief.** Dark blue-green robe; purple turban. Short black beard, extended by make-up to cover cheeks. Heavy, scowling brows.

**Joseph.** Long white tunic. Coat with large sleeves, brown and white stripes (vertical stripes); headdress made of square of cloth with horizontal stripes of white and orange. Brown cord over headdress; leather girdle and pouch. Black beard with a little gray. Carries a staff.

**Mary.** White straight robe falling to floor in soft folds; rose-colored girdle. A soft, deep blue drapery covers part of figure and goes over head.

**The Shepherds.** Short tunics of sack or burlap; leather belts and pouches. Cloaks, neutral in tint and of rough texture, over left shoulder. Staff in hand. Brown sandal lacings,—over tan hose if preferred. Wigs, made like the beards, or dark hair roughened. Varying beards.

**The Wise Men.** (1) Full, trailing robe of purple. Crown made of wide band of gold and a full puffed top of purple, worn over a piece of very coarse net, gilded, falling about shoulders. (2) Robe of mulberry; a tall rounded, cone-shaped crown painted with bronze powder, leaf-shaped pieces falling over ears; decorated with rhinestones or other brilliant imitation jewels. (3) Bronze-green robe, ruby-colored ornaments; huge turban of orange silk, with scintillating red aigret above the forehead. In planning these costumes, no attempt at accuracy was made. The desired effect is one of richness and implied royalty, contrasting with the humility of the Child sought. If the Wise-men are unaccompanied, they carry the usual treasure box, censer, and jewels. If attendants are present, they carry the gifts and also very tall, slender spears. Number one may have a long white beard, number two should be darkened under the chin, on the chin, and on the lower jaw. Number three a short black beard and mustache.

**Helplessness.** A child as small as can be trusted to act the part is used, and the costume should be extremely simple, without ribbons or ornament. For a girl, a straight, smock-like dress of soft pink is suggested.

(Continued on page 145)

# Keeping Abreast of Our Ideals of Courage

## A Call to Young People of Today for Life Service in the Foreign Mission Field

By Stephen J. Corey

OUR high courage of a few years ago is slipping from us. In this hour, as in no other, Christian character demands the moral equivalent of war. To lose this outstanding ideal is to lose our souls. The foreign missionary service provides the Christian part of the crusade spirit in an outstanding way. A young man or woman wishing to sustain high ideals of courage and devotion to a great cause, should not leave the foreign missionary call unconsidered. The challenge of the work in non-Christian lands is high and bold and compelling. Foreign missionary conquest is a spiritual warfare and it appeals to the pioneer and dauntless spirit. In fact, a courageous young Christian man or woman, in this hour, who has the proper training and qualifications for the work, will be under the necessity of establishing real reasons for not going as a foreign missionary. In spite of the reaction following the war there is a new unselfishness in the world today. We will never forget that the young life of America has been given for other lands and other races. We have been crusaders on a distant continent in a great cause. This new thrill finds a satisfaction in the call for service in distant mission fields.

### The Lure of the Untried

America has now a new acquaintance with the world. We have formerly been the most provincial of the Christian nations. We are now bound to be one of the most neighborly and far-reaching of races in our sympathies. It is easy now to think in world terms. Our living and planning for the future will touch the ends of the earth. The world war has introduced us to mankind. God pity us if we shrink within ourselves again! Every one who thinks at all is bound to have an interest in foreign lands from this time on.

The war has left a great unsatisfied longing in the hearts of men. The men who went abroad and those who stayed at home are finding it difficult to adjust themselves to the ordinary routine of life. The possibility for a rare and unselfish life work ought to appeal more than ever to young people with high courage and hope. Distances have been eliminated. The world is a startled and humbled neighborhood. Since our boys crossed the sea for a great cause the ocean will no longer be a barrier to a life work. One may indeed say, "I saw a new heaven

and a new earth, for the first heaven and the first earth are passed away; and *the sea is no more.*" The ocean, which was formerly a mysterious and terrible barrier, is now even more than a highway; it is a gateway to all the peoples of the earth.

The term self-denial does not have the sting in it that it used to have. Men and women who have gladly given their all for what they thought was the freedom of the world will not again dare to have mental reservations about the loneliness of Africa or the distance of Tibet. Parents who were willing to give all their sons for the war will hardly refuse to release one for foreign missionary service now.

### A Many-Sided Enterprise

There is no Christian service with more phases to it than the foreign missionary service. It touches every aspect of human life and is so varied that every talent and capacity of the missionary is turned to account. Foreign missionary service is no longer the simple task of personal evangelization. The missionary is building Christianity in its every aspect in non-Christian lands, and each prospective missionary needs to become expertly qualified for some particular kind of work. There are calls for evangelistic service, medical service, educational service, literary service, agricultural service; besides orphanage work, engineering work, business directorship, printing and social service. What a variety of service vocations faces one in foreign lands today!

### The New Statesmanship

Only Christian bonds can bind up the world's wounds. Any real League of Nations must be shot through and through with Christian ideals. Where war, politics, education, commerce, racial integrity, and ordinary statesmanship have failed in the world's greatest crisis, Christianity is to cement the nations together and make of the races brothers. No man has such an outstanding place in the new alchemy of international understanding as the foreign missionary. He is practically the only one who stays long enough in the land where he goes to understand the people and speak their language. He is the interpreter of the East to the West and the West to the East. He it is who gives to the non-Christian peoples the real ideals of democracy. He bears to them our education, our sanitation, our sense of justice and our Christianity. He does not live in foreign lands as a merchant or a politician. He lives there as a representative of Jesus Christ and a friend to all men. The call which comes to the foreign missionary today is not alone to preach the gospel as an evangelist, or heal the sick as an exponent of Christ, but also to be a Christian statesman and to bring to bear the power of Christianity upon nations and races. Of all the high challenges of the hour, that of foreign missions is one of the most clear and self-forgetful and noble.

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# The Christmas Program and Its Music

## Suggestions for Preparing an Original Program

By Reginald L. McAll

OF all the festivals enjoyed by our school during the year, the heartiest and the easiest to prepare for is that of Christmas. Children's Day and Rally Day, while thoroughly inspiring, are more seasonal, and Eastertide, though joyful, does not claim the same attention as Christmas. This is probably due to the enormous amount of available Christmas material, both in the Bible story and in song. The folk music of Europe has yielded many Christmas melodies, particularly in France and England. The carol itself is an English product, often secular in origin, but lending itself admirably to devotional words.

Christmas is a distinctively religious festival. For many years we have developed at the Church of the Covenant a service containing only Scripture recitations and related hymns and carols. Each year a definite theme is chosen, such as The Creed, The Messiah, The Prince of Peace, or The Birthday of the King.

This process avoids two dangers. The first is the absence of a real theme. An aimless service is weak, and its material is often equally weak. This is a defect in many special printed programs. They give the school the impression of having patiently submitted to hurried coaching in order to produce much noise, but no permanent values have been driven home. The other danger is the secularizing of the festival. Mediæval jollification is reflected in the old time carol, and Santa Claus has come to stay. But the Christmas party with elaborate exchange of personal gifts has no place in our service. It may have its own separate place, though the emphasis should never be laid on it to the detriment of the festival.

Each service aims to relate the Christ of prophecy to the Christ of the manger, and the Christ of the manger to Christ the Carpenter, the Doer of Good, the Teacher and Healer, the Atoning Sacrifice, the risen, reigning and ever-present Leader. From the oxen's stall to Forty-second Street, New York, and the ends of the earth!

Such a service entails real preparation. The theme chosen, Bible verses are fitted to its sections, and hymns, sentences, chants and carols related to the recitations. These recitations are allotted to whole classes or groups of classes, and committed to memory. For several weeks one or more classes will be asked to recite their portions, the whole school thus gaining confidence and *attaining clear, measured enunciation*. Each Sunday a few minutes are devoted to careful musical study of the devotional character indicated in a previous article, and the Sunday before Christmas Day the entire service is rehearsed, using the printed program, where the first words of every recitation are used as a guide to each class. No announcements or cues of any kind are made during the service itself. No baton is wielded for the hymns. The whole service is so carefully articulated that each member of the school understands clearly what is his or her part, and is thus alert to do that part creditably and valiantly! Such a service leaves a permanent impression.

The Christmas story has a limitless appeal to children. The manger, the star, the angels, shepherds and Wise-

men, the lullaby of the mother, stir their imaginations, as do the traditional bells. Seven of our hymns speak of Christmas bells, and several more call for the use of chimes. For this reason we have acquired a set of eight tubular bells in the key of D, which are immensely useful with these carols. The music of the hymn, *O Little Town*, on the following page, is based on the four notes of the Westminster chimes, and this combination was found admirable for use each Sunday to call the school to order.

The personal application of the Christmas message is of great importance; for example, the invitation of the infant Christ, acceptance and adoration of him, and following his example. A few hymns tell the story for the very young, and others emphasize his coming as a Babe. As will be seen below, the Covenant services always include the other facts in Christ's life and work, with a natural expansion of the Christmas section. In looking over the services since 1902, we find that as many as six carols out of the dozen used each year refer to Christmas, and sometimes only four.

In 1906 the theme dwelt on the Majesty, Mercy and Presence of God, leading up to the coming of the Saviour, and the Great Deliverance he has provided. Here the Christmas section included:

Oh, what mean these songs	Old Welsh
For unto us a child (sentence)	George B. Nevin
As Joseph was a-walking	Edward Potter
Blessed Babe, the straw	Wareing
Waken, Christian children	Hammerton
Peace on earth	Sydney Cross

The subject chosen in 1910 was in four divisions:

1. The Son Beloved.
2. The Babe of Bethlehem.
3. The Man of Sorrows.
4. The King of Glory.

Five Christmas carols were used in part 2.

The keynote of the Festival of 1912 was "O come, let us adore him."

1. The *shepherds'* adoration.
2. The *Wise-men's* adoration.
3. *Ourselves*, let us adore him.

Who gave himself a ransom for all.

Who led captivity captive and gave gifts unto men.  
"Let everything that hath breath, *praise*."

The Christmas sections of this service contained:

O holy night	from Kullak's Pastorale
Glory to God in the highest (sentence)	H. D. Buckley
For unto us (sentence)	George B. Nevin
O who was in the oxen's stall (adapted)	Traditional
(Primary Department with refrain by whole school)	
Watching their flocks	words and music by J. C. Cady
The loving heart	Charles Erskine

Six other hymns were sung at this service:

(Who gave himself)	
Jesus whom angel hosts	from <i>Templi Carmina</i>
When I survey	L. Mason
(Who led captivity)	
O blessed, blessed	Chope Collection
I heard the bells	H. A. Chambers
(Let everything—praise)	

Let all the world in every corner  
Praise my soul

J. S. Matthews

J. Goss

One of the most timely themes was that used in 1914, when men were stirred by the war, and the Christmas message seemed almost a mockery. After a brief section on *The Babe of Bethlehem* the main subject was unfolded in three divisions.

The Prince of Peace

His example of service.

His teaching of love.

His spirit of brotherhood.

Each division included one Christmas carol, and a beautiful setting of the words, "Whatsoever ye would that men," by Maunder was repeated after two incidents from our Lord's life.

A superintendent could do no better than to design such a service this Christmas, starting from the words "Peace on earth, to men of good will" and ending with "The Everlasting Father, the Prince of Peace." For this

is one way in which the Christian Church can point out the true meaning of peace.

"The Old, Old Story in Scripture and Song," was the heading of the program for Christmas, 1919, and its divisions were strong, simple and appealing.

A Saviour needed.

A Saviour promised.

A Saviour cometh.

The Saviour's Mission.

His Gracious Invitation.

"Able to save to the uttermost."

In this service the promise of the Saviour was given clear expression in the first of the following hymns used in the Christmas section:

O come, O come, Immanuel

For unto us (sentence)

Blessed Babe

O little town of Bethlehem

Wake, Christian wake

There dwelt a King

Hebrew

George B. Nevin

Wareing

R. L. McAll

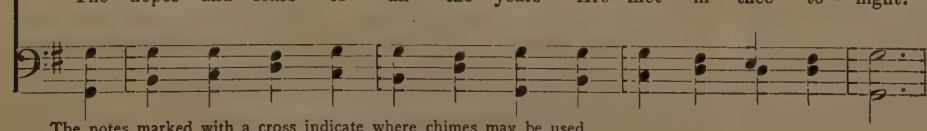
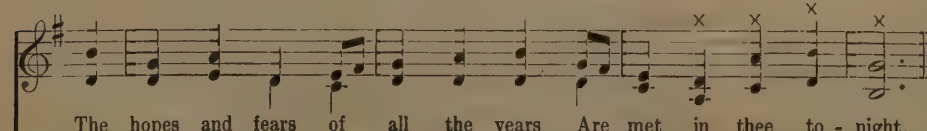
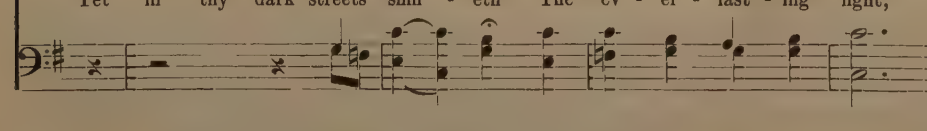
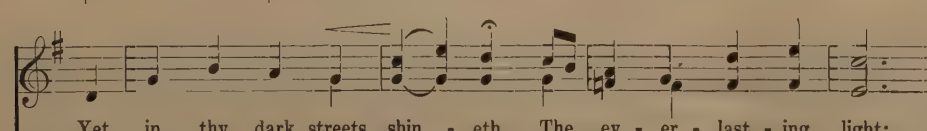
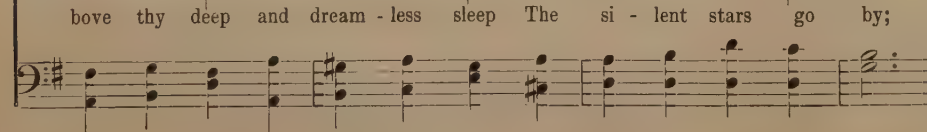
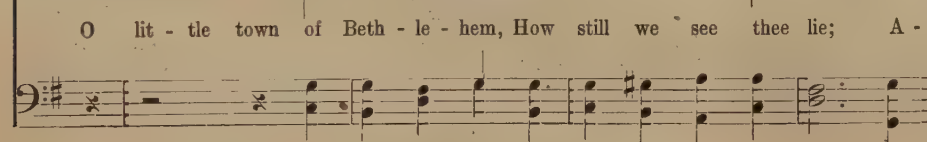
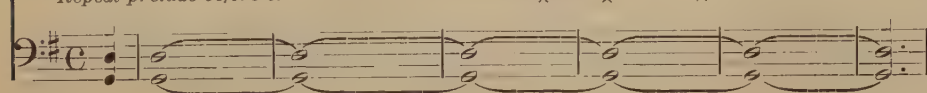
Old Hebrew

John E. West

### O Little Town of Bethlehem.

R. L. McALL

*soft*



We find in the lists of Christmas music given above two sentences, three carols with original words and two with original music, three traditional melodies; several other carols and one organ piece.

This method of preparation allows close blending of the Scripture and songs. For example, . . . *lying in a manger*, was followed one year by *Welcome, sweet little Child*, and another year by *Blessed Babe, the straw is spread*. After *Praising God and saying*—"Glory to God," the words are set to stirring music. The gracious invitation of the words, *Behold, I stand at the door and knock, brings the response, I could not do without thee, and I am not ashamed of the gospel of Christ* . . . leads to *Stand up, stand up for Jesus*.

What is the secret of such services as these? In the first place, thorough study of the Bible narratives and the related passages in the Old Testament, and of the hymnology of the season. Secondly, consecrated imagination to take the material, all of it, old and well known, and make it into a vivid new picture; in other words, the creative instinct.

The spirit of our Covenant Christmas Festival is well shown by one feature, in which music has no part, the offering. In November a representative committee is always appointed which selects the object for which the school shall give that Christmas. It reports to the school, and early in December specially printed individual envelopes are given out, and a short platform talk is made by some visitor qualified to present the matter effectively. These envelopes are all brought up in bundles by the class treasurers at the Service on Christmas Day and the following Sunday the

(Continued on page 147)

The notes marked with a cross indicate where chimes may be used

Music Copyrighted, 1921, by Reginald L. McAll

# Beside the Manger<sup>1</sup>

ONCE again a great storm has burst over the cradle of the world. Beside the Euphrates and the Tigris, over the mountains and plains of Syria, into the wilderness and up through the Judæan hills, it raged for many months, leaving chaos, ruin, despair and death in its wake. If any one doubts the fierceness of that storm, he has only to read the haunting figures of the British dead and wounded in Mesopotamia alone. If he has the courage to do it, he has but to look at the refugee record at Port Said, to become acquainted with the ghastly figures that represent conservative estimates of the Armenian dead and give a faint suggestion of the flood of anguish and pain that left survivors scarcely human. Of all the storms that have rocked the foundations of these spots where the race came into being, this was the most far-reaching and costly.

Now there has come a lull in the storm, but clouds lurk on the horizon and fierce winds blow over the borders. Whenever a great storm breaks over the habitations of man, much that is evil as well as good is swept away. The earth is left for the rebuilding, but so often the tale of the fairy story is enacted in real life. You remember in the story that one night a fierce storm swept over the king's garden, trees were uprooted, plants, flowers and fruits were carried furiously before the blast. Some of the trees were very old, as old as the world, some of the fruits were rare and delicious, some of the flowers fragrant and very precious, but some were noisome weeds and some fruits were deadly poison that had never brought anything but misery to men. While the people stood about shaking their heads and counting their losses, a mischievous sprite stole into the ruined garden. A quick glance told him that all that had been was gone! His seeds were all prepared, he threw them about hastily, covered them lightly in the moist earth, smiled and went away. Days passed and the people who had loved the good and the beautiful things of the garden met together to plan how they might best replant it. *They talked long and discussed with great wisdom*, then went out together to look at the places where they might best begin to sow their seed. And lo, they were filled with dismay when they saw the jungle growth, the poisonous weeds, the deadly fruit already ripening in the sun.

The fairy story is Russia. When the storm broke, only the Communist was ready to throw the seed into the spots left bare by its fury. The fairy story is the Near East. The evil sprite is even now scattering his seed in the very

By Margaret Slattery


cradle of the world! What the harvest is to be, no one has either the temerity or the folly to prophesy.

It was from the chaos of this cradle of races and birth-place of nations that I went up to that other cradle—the manger of Bethlehem. It has not escaped the mad whirl of the onrushing storm. Though no mark of violence is upon its smooth stones, though its sacred light

A

Christmas Prayer

O God, my Father, looking up at the shining stars of the cold December sky, I remember the patient mother and the rock-hewn manger in lowly Bethlehem, where lay cradled thy love for the world. In the shadows of the silent stall I stand beside the Child. Speak to my soul as I wait, I pray thee. Let the trusting, loving spirit of the Child steal into my life until it calms all anxious fears and soothes all bitterness and pain. ¶ In willing surrender and passionate longing let me take the Christ-child to my heart, that henceforth I may live as he lived, love as he loved, and, following in his footsteps, bring help to the needy, courage to the weak, comfort to the sorrowing, and hope to the lost. Amen.<sup>2</sup>



burns on, though chants are sung above it and pilgrims kneel about it, yet all that the Baby sheltered there brought to the world into which he came has been tossed about, thrown aside, shaken in the burning blasts that tore about it. He came to bring Peace and a Will for the good of all men. The greatest of books tells us in one of the strongest and most significant records ever written by man that angels sang the message, that shepherds heard it, that wise strangers recognized it.

One day my friend, climbing the long hill that leads up to the little village of Bethlehem to seek in the church of the Nativity some new strength for hard work that must be done next morning in the stony desert hills, found kneeling before the manger two women, both eager to have their tapers lighted by the sacred fire. One was successful. The tiny taper burned and prayers of rejoicing burst from her lips. Unconscious of her neighbor, thinking only of her own taper, consumed by the passion to have it lighted that it

might bring the promised blessing, the other woman crowded forward. Her headgear passed over the lighted taper and put it out. Instantly the prayers of praise became the mutterings of curses. The women rose from their knees and looked at each other. Old feuds and old hatreds of their races swept over them and they sprang at each other. The manger and the Baby's message forgotten, they fought furiously. My friend was obliged to use all his strength to separate them lest it be a quarrel to the death there in the sacred place. They fought, forgetful of all save the promised prosperity and fulfillment of desire that each coveted for herself. They fought, without a thought of tolerance, of mercy, of justice, at the dictates of the instincts that hurl the lower orders of creation into deadly conflict. Their disgraceful quarrel at the sacred place was but a miniature of the scenes enacted by men and nations, seeking each other's lifeblood in exchange for prosperity and the fulfillment of personal desires each covets for himself.

No, the manger has not escaped the storm of human passion. Under the spell of its wild fury it is for the moment powerless and dumb.

It is well that on Christmas morning, when bells ring

<sup>1</sup> Copyrighted, 1921, by Margaret Slattery.  
<sup>2</sup> Margaret Slattery, in *A Girl's Book of Prayers*, permission of the Pilgrim Press.

and children's sweet voices call out merry greetings, or on Christmas evening, when the stars appear, the candles are lighted and small eyes grow large with excitement and anticipation, that we, who are no longer children, stand very humbly in the presence of these whose great day it is and for their sakes ask some earnest questions of our souls.

I think we should ask ourselves what gifts the helpless Child that lay on the straw beside the puzzled Joseph and the weary Mary, thrilled as she held it close in her arms, really brought to earth.

I know that he brought *ideals*. The dreams of the centuries lay wrapped in that small body. Shepherds and Wise-men and later prophet and prophetess saw them there. It was *idealism*, when he had grown to manhood, that expressed itself in never-to-be-forgotten words, in deeds that menaced the selfish order of society, in a challenge that, heard but unheeded, sent him to his cross. Ideals have suffered much these last few years. They were torn asunder one day when a sacred covenant became a scrap of paper. They were tortured and tormented, driven from battle-field to trench, scoffed at, scorned and finally banished from the very tables where men negotiated for peace. They have been and are being driven out from the cradles of the world. "He is an idealist," men say, "and this is the day when the practical man must rebuild the world." Men forget so easily that it was the seemingly practical that created the storm-clouds which burst with a hurricane fury over the nations of the earth that hot August day. Nothing could be more practical, more pragmatic, in the last analysis, than the plans of the would-be conqueror of the world. There was not a hint of idealism in them and yet they failed. The world, in the year nineteen hundred fourteen, was the seemingly prosperous product of practical men. If an idealist sought to enter their midst, he was driven out. "An interesting dream," "a simple-hearted dreamer," they said, "but this is a practical world," and they went persistently on their course—the course that has led the world into the desert, to be the prey of starvation, disease, madness, and death. The idealism born in the manger, if it had been permitted to sift its way into the homes, the market-places, the halls of legislation, would have made of the men of our day the most irresistible force in the universe—practical idealists. But unwise as were their fellows of an earlier day, they sent idealism from the cradle to the cross.

Good tidings of joy, to be delivered, for the first time in the history of the world, to *all men*, lay in the manger cradle—a universal message to men assuring them of their worth. Peace for the earth and the Will that would bring good to all was sheltered there on the breast of a woman. A Saviour lay there, so the angels sang, who should save men from the corrupting, paralyzing, degrading power of sin.

But the Child, in whom has all this hope for the beginning of a glad day about to dawn upon the troubled earth, was driven from the place of his birth, a helpless fugitive in search of a resting place—driven out by a Roman ruler, seated upon a throne, to whom *power* was the dearest thing on earth, to be made secure at any cost, even at the cost of honor.

It is well this Christmas morning that we ask ourselves as human souls, as citizens of a great democracy, as members of churches, as parents and teachers, what we have

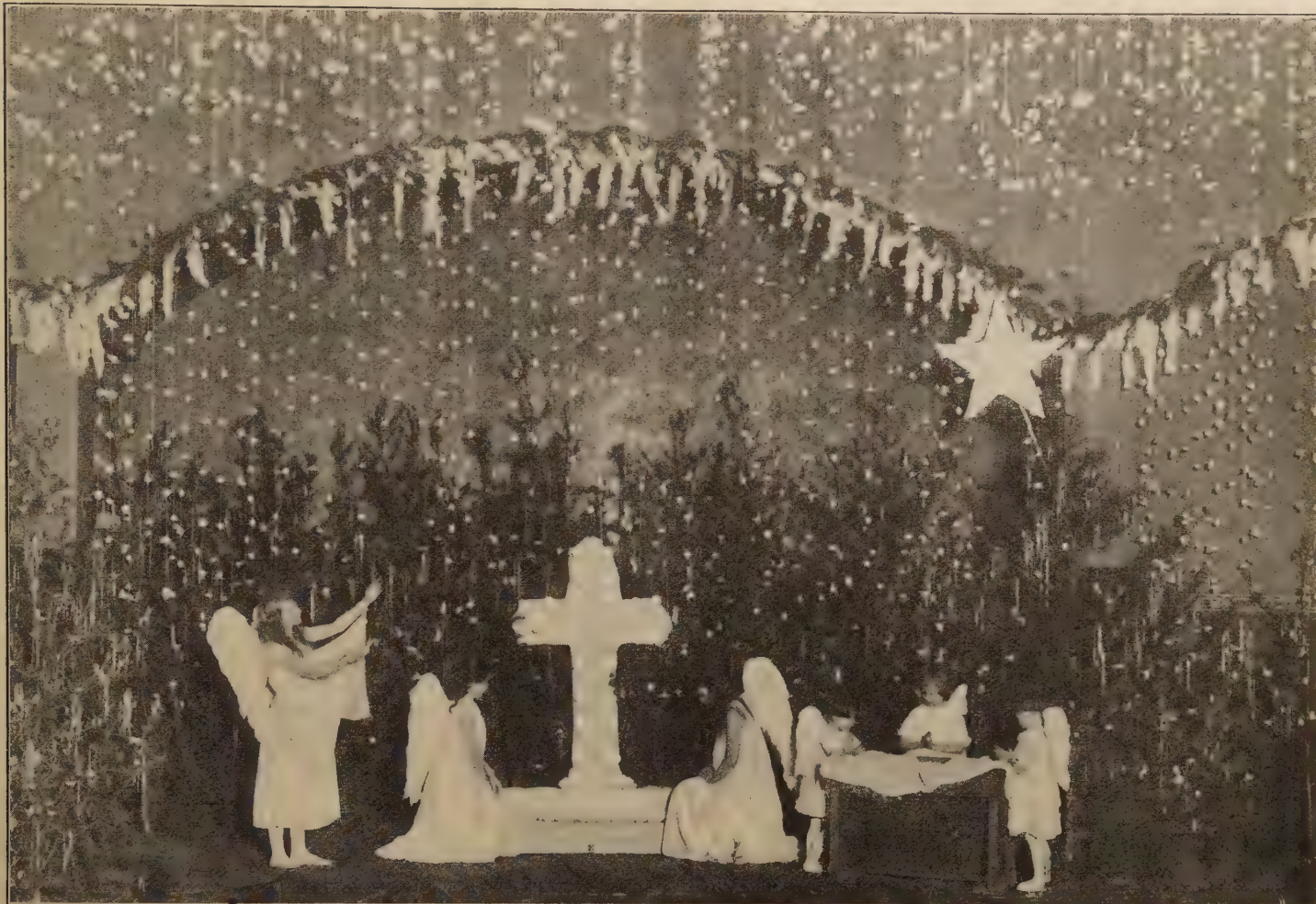
done with all that the Child brought to the earth in the stillness of that clear, cold night, on the hilltop where, after all the centuries have passed, Bethlehem still stands, her dark-eyed lads pressing close about the pilgrim to show him "the spot where Jesus lay."

I think as a part of Christendom, we who, on Christmas, remember the cradle, should fall upon our knees to pray—that our words should come from the depths of our beings, wrung from us by the needs of men. I think we should pray for *imagination* without which it is impossible to put one's self in the place of another, that we should be willing to do anything, go anywhere, give up everything in exchange for this great gift which we can offer to the Child to aid in the building of his kingdom—the kingdom which cannot come until each man can understand the other, the kingdom he spoke of continually but which those who loved him and followed him found it more comfortable to forget or ignore. I think we should pray to be freed from fear. Fear is a jailer, fear is a tyrant, fear is the trusted servant of all the powers of darkness. Fear at this hour keeps man from scattering the threatening clouds that hang low over the horizon of the cradle of the world, ready to gather again and bring the deluge. We should pray for triumphant victory over this most despicable foe with his armies of distrust and suspicion and envy.

But most of all I think we should pray for pardon. All over the world, men taught to think have been too slow to read the signs in the sky. Men who have been given knowledge have shared so grudgingly. They whose training should have made them great leaders have so often been but petty drivers. Why should the banishment of evil things in the social and economic life of nations be left to the weak, the ignorant, the mere theorist or the selfish malcontent? It was not Russia's learned, devoted, God-fearing souls, not her men of power who led her in her desperate attempt to escape from an intolerable yoke only to be plunged into the quicksands from which there seems to be no way of escape, but her ignorant, her down-trodden, her oppressed who, not able to find the way they sought, became again the victims of ambition and greed. Yes, we, every one of us, who at Christmas time remember Bethlehem and strive to hear above the discords of men the echoes of the angels' song should, in deep humility and with great desire, pray for pardon.

And for all these things we should pray in the name of the children of the world, the children we have so cruelly wronged. The Child, from his manger cradle, went out into the world teaching that it were better for a man that a millstone were hanged about his neck and he were drowned in the depths of the sea than that he should offend one of these. He declared to the multitude that *theirs is the kingdom of heaven*. He warned men that until they became as children they could not see God. And yet, despite his teaching and our acceptance of it, they cry for mothers who cannot answer, for fathers whose ears are deaf to their call. They wrap their rags about them and, shivering, beg in many tongues for food that none will give them, and so they lie down slowly to die. Despite his teaching and our acceptance of it, children grow up in ignorance, shadowed by crime, they toil in factories, they work in mines, robbed of their birthright. It is because of these things that we should pray and rise from our knees to act.

(Continued on page 144)



## White Gifts for the King

By H. G. Connelly

**B**ELIEVING that a shared joy is an increased joy, may we not tell you of some of the tender memories we hold from having observed our first White Gifts Service for the King?

The origin of *The White Gifts' Service* is quite interesting. A minister's wife once read a story entitled "The Legend of Cathay." This legend told of a good ruler of Cathay—old China—who asked his subjects to bring to his palace, on his birthday, white gifts to show their love and loyalty. "The rich brought costly gifts of ivory and pearls; the poor, white pigeons and rice." The subjects were dressed in white. The king received the gifts in a white throne room—thus they celebrated their king's birthday. The idea of celebrating, in a like manner, the birthday of our King, the Christ, was thus born. Today many schools and churches have adopted it, thereby honoring our Christ in a fitting manner, for is not Christmas preeminently his birthday? Could any color be more appropriate than white, the emblem of purity? So then, the title of our new service is *White Gifts for the King*.

Seven years ago we decided to change from the old order of a receiving Christmas service to the new order of a giving service.

As the matter was presented to the teachers of our school, some doubted the wisdom of it, fearing that the children would be so disappointed when that little box of candy, or that piece of mosquito netting, shaped like a stocking and filled with candy, a few nuts and an orange, would not be forthcoming. After some discussion, however, the proposed new order of service was accepted. The committee in charge felt its responsibility for successfully carrying the school and church into such an innovation. The pastor and superintendent were enthusiastic over the project, for they were men of missionary zeal. As the work of the committee progressed, all doubts disappeared. Soon the very atmosphere was charged with intense feeling of expectancy, and every heart breathed out the sentiment—"The Christ's birthday is approaching!—Our Christ's birthday is coming! We shall celebrate this event as fitting to our King! What can we bring? What is our best? Can we make our service worthy so notable an event?" It seemed as if, indeed, the Christ were to be truly born anew in our lives.

Our church auditorium was prepared simply yet artistically, for the special program. Every heart was made ready for the event; the teachers were thrilled with the thought that they were inspiring the pupils to receive their King; in turn the pupils caught up the strain, "Christ, the Lord, is born this day," and said within themselves, "we shall have an opportunity to present him with a gift." Ere long our entire school and church caught the spirit, and before the day of service came were moved by a compelling passion to bring white gifts to the King.

### The Church Decoration

The background for the decoration last Christmas was a snow scene. Upon entering the auditorium one was greeted by the vision of a beautiful snow storm. The little white flakes seemed to be whirling and blowing in every part of the vast room. Far in the distance could be seen the green pines, glistening and sparkling, as the lights shone down upon the snow flakes which covered them.

In the center arch, in the eastern corner, was suspended a large star, covered with white cotton and filled with frosted globes. Underneath this star, on a raised platform,

was a cross. It, also, was white and filled with frosted globes. Suspended from the three arches were masses of white cotton rolled to represent icicles, and covered with glistening snow. On the floor surrounding the arches were pine trees, arranged to represent a forest. At the side facing the east, a platform was decorated, in the first scene, to represent the hillside upon which the shepherds lay sleeping. In the third scene, the manger was placed upon the same platform, so that the light of the star could shine upon it. In the central part of the auditorium numberless fine wires were stretched from side to side. Suspended from these wires were white threads filled with small pieces of cotton and covered with the glistening snow. This gave the appearance of snowflakes drifting about in every current of air. Each window ledge and door was covered with the silvered cotton, giving an effect of ice and snow, suggestive of the season. Standing out clearly were the star and cross, emblems of the birth and sacrifice of the Saviour.

At twilight on Christmas Day, as the organ played softly, the school assembled in the dimly lighted church. For fifteen minutes the organ continued, now playing the Christmas hymns, thus creating a reverent, worshipful atmosphere. The order of service which is given below was simple and impressive, deeply devotional in its nature, trying ever to carry the worshipers in spirit out upon the Judæan plains, where with the shepherds they may hear the angelic chorus proclaiming the Saviour's birth. As in the days of old the lowly manger could cradle the Christ-child, so too, the most humble church may prepare its sanctuary to receive, in spirit, its King.

## The Service

### The Story of the Nativity

(All lights turned off except those in the section of the church where the scenes are enacted. No curtains used.)

#### Part I. Herod's Court.

Doorkeeper in Oriental dress enters and takes his place near the entrance. Then

Herod, in royal robes, with two attendants, enters and takes his seat on a throne somewhat elevated. Attendants stand left and right of king. (*Keep the setting simple, as it is not the purpose to show honor to Herod.*)

Enter three Wise-men—

**First Wise Man** (*saluting*): O, King. We have come to inquire of thee, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

**Herod** (*hesitates, uncertain how to answer, then speaks to attendant*): Go, bring the high priest of the Jewish people, that he may tell us where to seek this child. (*Exit Attendant, returning with high priest.*)

**Herod** (*to high priest*): Tell me; where do your prophets say this Christ of the Jews is to be born?

**High Priest**: In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

**Herod** (*to Wise-men*): Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

(*Wise-men leave to seek the Child. Then the High Priest, and last Herod followed by Attendants and Doorkeeper.*)

#### Part II. At the Manger.

All lights out in large star.

*Silent Night*, played softly on the violin, is heard in the distance.

**Three Shepherds**, an old man and two young men carrying staff and crooks, enter. Shepherds move slowly and silently past the trees banked about the platform. As they reach the center-front of the church, an angel suddenly appears. (*In spot light.*) The shepherds pause in wonder.

**Angel**: Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find

a babe wrapped in swaddling clothes, lying in a manger.

**Full Chorus** (*hidden*): Glory to God in the highest, and on earth peace among men. (*Angel disappears during the singing.*)

**Elder Shepherd**: Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. (*Shepherds turn, on their way to the manger, while organ softly plays, "Lo, in a manger."*)

(*Shepherds fall on knees before manger. At the same time three small children, as angels, appear and bend in adoration over the manger, while "Lo, in a manger" is sung as a duet. Shepherds rise and depart. Wise-men come bringing gifts, and kneel in homage, while soft music continues. All lights are suddenly turned on and while school sings, "Joy to the World," Wise-men leave and angels disappear.*)

#### Part III. Offerings.

(*All lights off. Then large cross in center of pulpit platform is lighted.*)

#### Classes bring offerings.

The classes came to the cross in order from the beginners to the intermediates and placed their offerings at the foot of the cross. Then followed a reading of the poem *Unawares!*, after which the adult classes brought their gifts. A tableau and recitation was the last number on the program. All lights on and Benediction.

The success of this service is due to thorough preparation. A committee to arrange all details is selected three months before Christmas. The first month it is the duty of this committee thoroughly to acquaint themselves and all sub-committees with the *Story of White Gifts for The King* by Phoebe Curtis, in order to build their program and outline their plan of decoration. The second month the plans and purposes of the committee are presented to the officers and teachers of the school when they meet in their monthly conference.

To this group is imparted the spirit of the service which in turn is conveyed by them to the pupils. Each teacher is expected to tell the story to the pupils in a way which will interest and grip them. The classes are prepared to report several weeks before Christmas what gifts they will make.

The general committee in their plans strive to make the decorations and program simple and harmonious so as to produce the most profound spiritual effect.

The results of this service in our church and school have been wonderful. It has deepened the spiritual life. It has created a profound sense of reverence. It has stimulated interest in every department of the church and school. It has increased the offerings for missions and benevolences many fold. It has brought souls into the kingdom. Above all it has given to the church school and church some conception of the significance of the birthday of our Lord.

"What means this glory round our feet,"  
The Magi mused, "more bright than morn?"  
And voices chanted clear and sweet,  
"Today the Prince of Peace is born."

"What means that star," the shepherds said,  
"That brightens through the rocky glen?"  
And angels, answering overhead,  
Sang, "Peace on earth, good will to men."

—James Russell Lowell.





# What We Did Last Year

Christmas Plans Among the Readers of THE CHURCH SCHOOL



## A Pageant Without Expense

**B**UT it will be so expensive!" Most church schools planning new work in pageantry are confronted with this objection, but at our church last year we escaped it entirely. We have been trying out many new methods of church-school work with great success. One of our most interesting and profitable experiments is the work in pageantry, pageantry in which economy plus consecrated imagination equals success every time.

Last Easter we found that so much interest and friendliness was generated in preparing our own costumes that as Christmas drew near we all began to talk pageantry again. In fact, as early as October there were eager inquiries from the juniors, "When are we going to have another pageant?" "Will I be in it?" So that in self-defense we had to think of Wise-men's costumes and angels' wings.

Ours is a small church, but we are rich in having a group of young people who are willing to try new ways and who will work out things for themselves and be shepherds or centurions, Wise-men or lepers, as the occasion requires. More than that, they do not think that a Wise-man needs a hired robe, necessarily, nor a shepherd a special donation. They "make it up out of their own heads," to use the words of one of our juniors.

The Wise-men were easily disposed of; a few very oriental looking bathrobes formed the foundation of their garb. Over these, cloaks of vivid cambric were draped, while silk scarf headdresses completed the outfit. The shepherds were even more easily cared for, and with their shepherd crooks looked very natural. Mary, clad in a blue cheesecloth gown, which has seen constant service for years in a variety of characters, was especially beautiful with white muslin head-draperies and a circlet of gold.

And then came the night. The lights burned low in the church save for the dim rays near the platform. The Spirit of Christmas, an intermediate, in flowing white and crowned with holly, stepped forward and bade all trace with her the events of the first Christmas, that the real meaning of it might not be lost.

The first scene, showing a Jewish home, gave a glimpse of the mother passing on to her son the hope for the Messiah's coming. Nothing could have been more effective than those improvised costumes, but it was not of them that the audience was thinking. Every one in that silent church

was following closely the simple but inspiring dialogue, and when the sweet young mother said, "Now, my son, ere your eyes grow dim and your steps falter, you may see the coming of the King and serve the Chosen One of Israel," every heart thrilled "with desire to serve the King, too."

Step by step the story was presented by narration, hymn and tableaux, and at the close of each episode the junior and intermediate choir expressed in music what the others had presented in action. The pathos of the scene showing the refusal of entrance at the Inn, still enacted so often in the lives of men, gripped every one, and all joined in the refrain of the choir's hymn, *O come to my heart, Lord Jesus, there is room in my heart for thee.*

The fifth episode, with its manger guarded by Mary and Joseph, with its angels peering over the choir railing in wide-eyed wonder, was ushered in by the voices of the primary children singing *Away in a Manger*. Then the Wise-men came and the shepherds, each to the accompaniment of old carols. When the manger was surrounded by those who had come to pay homage, the great Christmas challenge rang forth:

O come, all ye faithful,  
Joyful and triumphant,  
O come ye, O come ye to Bethlehem;  
Come and behold him  
Born the King of angels;  
O come, let us adore him,  
O come, let us adore him,  
O come, let us adore him,  
Christ, the Lord.

The Spirit of Today, rising from the audience, answered the challenge; boyhood and girlhood, manhood and womanhood brought their pledges of self to the Manger King. Then, moved by a common impulse, all went forward, beginning with the little tots. In front of the manger, with its radiant light, the tender madonna and watching angels, they laid their gifts of money and pledges of service, then went in silence back to their seats. Only the Manger King knows all that was offered there that night.

After it was all over and the straw from the manger had been swept away, we realized that into the hearts of the young people who took part had come a new devotion. Who can measure the results of that service in the lives of those present? You who are hesitating, wondering whether the effort to use your young people in pageantry is worth while, you who hesitate for fear of the expense, choose a simple program, and begin now.

ANABEL BARBER, Roxbury, Mass.

## The Program of a Small School

**A** SMALL school with an average attendance of about seventy-five, presented six scenes from the Christmas story which were combined with the singing of carols in an impressive Christmas service. The presentation was given in the evening in the place of the regular church service. The spoken parts are all taken from the Bible, except the prologue and one or two sentences of Herod's part. None of the hymns were announced after the first one. This preserved the dignity of the service and was a large factor in its impressiveness. An outline of the program follows:

### Prologue:

Long years ago across the sea, there dwelt a people who loved the Lord their God; whose hope was in the promises of their God. And through these same people came to the world one who was heralded to be the Messiah. Of the fuller and deeper currents of his life, and of its flowing stream of grace and love, we know full well. Tonight we come to see that life at its beginning. Those who come before us will be strangers, will wear the garb of another people and of other days; but in a true sense they are our friends, and that which was begotten through them hath worked for us salvation. For that, we may rightly praise the Lord our God. And to this end I call upon you to give reverent attention as we sing an ancient carol—*Joy to the World*—of which you shall sing two verses, and then let others their song begin.

Singing: *Joy to the World*.

### The Annunciation

(During the last verse of hymn, enter Mary. At close of hymn appears the angel.)

Angel: Hail, thou that art highly favored, the Lord is with thee. (Mary appears troubled.)

Fear not, Mary: for thou hast found favor with God. And behold, thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Mary: Behold, the handmaid of the Lord; be it unto me according to thy word.

(The Angel disappears.)

Singing: *All hail the power of Jesus' name, verses 1, 2, 4.*

(Exit Mary during second verse.)

### Visit of Mary to Elisabeth

(During fourth verse of hymn enter Elisabeth.)

(Enter Mary during reading):

Reader: And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. (Mary kisses Elisabeth.)

Elisabeth: Blessed art thou among women. And whence is this to me, that the mother of my Lord should come unto me? And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

(Mary sings the Magnificat accompanied by others.) A chant for the Magnificat may be found in most hymnals. (During singing of Gloria at conclusion of Magnificat, exeunt Mary and Elisabeth.)

### The Enrolment

(Enter the scribe, followed in time by a company of Jews to be enrolled, among whom are Mary and Joseph.)

Reader: Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enroll themselves, every one to his own city. And Joseph also went up from Gallilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was betrothed to him.

Singing: *Brightest and best of the sons of the morning. Verses 1, 3, 4, 5.* (Exeunt all during singing of third verse.)

### Herod and the Wise Men

(During singing of last verse of hymn enter courtier followed by Herod who takes place on the throne.)

Reader: Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem.

(Enter Wise-men.)

First Wise Man: Where is he that is born King of the Jews?

Second Wise Man: For we saw his star in the east.

Third Wise Man: And are come to worship him.

(Herod arises; appears troubled; claps hands to summon courtier.)

Herod: Bring unto me the chief priest and the scribes that I may know where this Christ should be born.

(Exit courtier, returning with priest and scribes.)

Herod: Ye have heard this report that is spoken in the city that one is to be born King of the Jews—whose star these men have followed hither. Where, then, should this Christ be born?

First Scribe: (reading from scroll): In Bethlehem of Judæa.

Second Scribe (reading from scroll): For thus it is written through the prophet: "And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel."

Herod to Wise Men: Ye Wise-men—Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

(Wise-men exeunt.)

Reader: And they, having heard the king, went their way; and the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Singing: *Silent Night.*

(Exeunt Herod and others during first verse.)

### The Shepherds and the Angel

(During singing last two verses of hymn, enter shepherds.)

Reader: And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them (Angel appears), and the glory of the Lord shone round about them: and they were sore afraid. (Shepherds appear frightened.)

Angel: Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

(Angel singing supported by other voices.)

Glory to God in the highest, And on earth peace among men. Amen. (Angel disappears.)

First Shepherd: Let us now go even unto Bethlehem.

Second Shepherd: And see this thing that is come to pass.

Third Shepherd: Which the Lord hath made known unto us.

Singing: *It Came upon the Midnight Clear; verses 1, 4, 5.*

(Exeunt shepherds during last stanza.)

### The Manger at Bethlehem

Singing: *O Little Town of Bethlehem, 4 verses.*

During first stanza, angel appears.

During second stanza, enter Wise-men and kneel before the manger.

During third stanza, enter shepherds and kneel behind Wise-men facing the manger.

During fourth stanza, enter all others and kneel.

All remain kneeling during reading.

Reader: And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

(Wise-men offer gifts, one at a time, returning to their places.)

Singing: *There's a Song in the Air, verses 1, 2, 3, all kneeling.*

Baritone Solo: *O come, all ye faithful.*

(At singing of second verse, all rise and face the congregation.)

Benediction.

C. MERTON WILSON,  
Amityville, N. Y.

### In a Suburban Community

TWO thoughts were uppermost in the minds of those composing the committee in charge of the Christmas festivities of a small church in a suburban community near a large city. One was that the boys and girls should be given as large a part as possible in the activities of the week and be helped to discover the genuine joy which comes from giving or sharing as well as receiving; the other was that the real meaning of Christmas should not be lost sight of, but that while Santa Claus, a tree and social merrymaking were important features of the season, there must also be opportunity for worship, and the making of Christ the center of our thought and life.

On the morning of the Sunday preceding Christmas all departments of the school met in one assembly. Instead of having the Christmas story told by a teacher, the passage in Luke was recited by the Primary Department. Representatives from all departments had an opportunity to take part in the program and a very real message was conveyed to the large audience of boys and girls and their parents and friends.

On Thursday afternoon the Cradle Roll, Beginners' and Primary Departments had their Christmas party in the large church-school room which was beautifully decorated for the season. Two glittering trees stood on the large platform. An informal program was given by the children. *The Story of the Fir Tree That Found Something To Do* was told by a teacher, then with music accompaniment the children marched around the room and up to the low platform where they left the mite boxes they had been filling during the year and the toys and other gifts they had brought for children who might not otherwise have had any Christmas. Some of these gifts represented real thought and sacrifice on the part of the small girls and boys. During the singing of a Christmas

song Santa Claus suddenly appeared, greeted the children and presented each with a box of candy.

Seven-thirty that same evening found the older members of the school gathering for their party. The program for this party had been left in the hands of the young people. Representatives from the classes had met in committee and it was arranged that each class should decide what their gifts should be and to whom they should be sent, and that the presentation of their gifts should form the program for the evening. After the singing of carols and a brief greeting by a junior girl, each class was called on in turn. The response was varied and interesting. A class of senior boys dramatized *The Good Samaritan* in a very realistic way. Their neighbors, for whom they were making Christmas happier at this special season, were the workers in a Chinese laundry in the community. Another class sang *We Three Kings of Orient Are*, then brought their own gifts. Gifts of food, toys and books were brought on a sled, in a doll carriage, in a Santa Claus pack and in a large Jack Horner pie. A class of junior girls had twenty crisp dollar bills attached to a rope with a Christmas bell at each end. Their gift and that of another class were for educational work at a school in North Carolina. A class of boys gave a short play written by themselves in which Boy Scouts and Santa Claus figured. And so the program continued—money gifts for Chinese famine sufferers, an Armenian boy, a French orphan, a boy in a near-by city who needed an operation to save his life, toys and books for the Fresh Air Home, Day Nursery, and the Children's Home and complete winter outfits for two children in a needy family in our own city. Then there were a few games under the direction of a friend of the young people.

Usually there is no second service in the church here, but on this Sunday following Christmas a special vesper service was held. There was a children's processional and later a special Christmas hymn they had learned and loved. There were Christmas solos, Bible reading, a Christmas story told very impressively, a solo-tableau, *Jesùs, Thou Dear Babe Divine*, which showed Mary at the manger with its radiant light illuminating her face as she sang. And there were of course carols in which the audience joined. It was "the best Christmas we have ever had."

Miriam Cline, Montclair, N. J.

Scenes from the Nativity

THE platform was flanked with fir trees. A large star was suspended above, and back of it, in the center, a small star enclosing an electric light bulb so arranged that this light could be turned on or off. The only other light was a spotlight for the platform.

Opening Song:

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

Prayer.

The Prophecies of the Saviour's coming



Artist, Dobson

BETHLEHEM

(Read by a reader in oriental costume, reading from a scroll):

The scepter shall not depart from Judah,  
Nor the ruler's staff from between his feet,  
Until Shiloh come;  
And unto him shall the obedience of the peoples be.

But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his

mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Tableau: Shepherds around camp fire. (Sheepskin coats turned inside out, worn over white or grey draped garments. Turbans. Shepherds' crooks, and club. Pouches and slings may be added.)

Song: (sung by a concealed choir):

While shepherds watched their flocks by night,  
All seated on the ground,  
The angel of the Lord came down,  
And glory shone around.

Reader (concealed): And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. (Angel appears to the shepherds). And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

Angel: Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

Reader (concealed. Choir of angels enter and join the angel): And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, (Concealed choir sings Christmas anthem "Glory to God." After which angels depart.)

**Shepherds** (*arise and say*): Let us now go even unto Bethlehem and see this thing that is come to pass, which the Lord hath made known unto us. (*Shepherds depart.*)

**Song** (*by the Primary and Junior Departments of the church school singing alternate verses*):

O come, all ye faithful, triumphantly sing!  
Come, see in the manger the angels' dread King!

To Bethlehem hasten, with joyful accord;  
O hasten! O hasten! to worship the Lord.

**Song** (*concealed choir*):

Silent night! Holy night!  
All is calm, all is bright;  
Round yon virgin mother and Child!  
Holy Infant, so tender and mild,

Sleep in heavenly peace,  
Sleep in heavenly peace.

**Tableau:** The Manger Cradle with mother and Child. (*During this tableau a child voice sings Luther's Cradle Hymn.*)  
Away in a manger, no crib for a bed,  
The little Lord Jesus laid down his sweet head.

The stars in the bright sky looked down where he lay—

The little Lord Jesus asleep in the hay.

(*Shepherds enter and kneel by the manger while concealed choir sings.*)

Fairest Lord Jesus!  
Ruler of all nature!  
O thou of God and man the Son!  
Thee will I cherish,  
Thee will I honor;  
Thee, my soul's glory, joy and crown.

(*Curtains drawn*)

**Solo** (*sung softly*):

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
And a baby's low cry!  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!

**Tableau:** Mother and Child and Manger Cradle.

**Reader** (*concealed*):

Now when Jesus was born in Bethlehem of Judæa in the days of Herod, the king, behold, Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his

(Continued on page 146)



HER GIFT

## The Christmas Rose

When the Magi laid their rich offerings of myrrh, frankincense, and gold, by the bed of the sleeping Christ-child, legend says that a shepherd maiden stood outside the door quietly weeping. ¶ She, too, had sought the Christ-child. She, too, desired to bring him gifts. But she had nothing to offer, for she was very poor indeed. In vain she had searched the countryside over for one little flower to bring him, but she could find neither bloom nor leaf, for the winter had been cold. ¶ And as she stood there weeping, an angel passing saw her sorrow, and stooping he brushed aside the snow at her feet. And there sprang up on the spot a cluster of beautiful winter roses—waxen white with pink tipped petals. ¶ “Nor myrrh, nor frankincense, nor gold,” said the angel, “is offering more meet for the Christ-child than these pure Christmas Roses.” ¶ Joyfully the shepherd maiden gathered the flowers and made her offering to the Holy Child. ¶

# What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—The Editors.

## Congregational Church

### Foreign Missionary Material for the Church

**M**ATERIAL issued by the American Board and the three Women's Boards for the use of our schools this year appears under the title, "Our Overseas Work." It sells for 40 cents and includes the following pamphlets:

*For Primary Children*, six stories, "They Love Him Too," with an enlarged sepia print of Harold Copping's "Hope of the World."

*For Junior Boys and Girls*, eight "Hero Tales" of missionaries in China and Japan, both pioneers and present-day workers.

*For Intermediates and Seniors*, six ten-minute programs, adapted for use during the opening period of worship in the church school. The programs include simple dramatic features and are planned for presentation by the pupils themselves.

For all grades there is a leaflet giving suggestions for the making of posters and for the preparation of scrapbooks and other materials useful in the mission stations studied. This handwork will make the instruction given through stories and programs more effective in the lives of the boys and girls.

The Boards are offering the schools the opportunity to invest their gifts this year in China and Japan, especially in social phases of the work in several cities. The American Board asks for gifts to its great work in Paotingfu, China; the Woman's Board of Missions for Matsuyama and Okayama, Japan; the Woman's Board of the Interior for Kobe, Japan, and Fenchow, China; and the Woman's Board for the Pacific for its Union Kindergarten Training School in Foochow, China. All of these stations are made real to the boys and girls through the stories and programs, so that their gifts may represent genuine interest in the fields. For use during the weeks when the gifts are being gathered, the Boards provide an outline map, showing the coast of China and Japan and our own Pacific seaboard. Figures of an American boy, a Japanese girl and a Chinese young man are outlined against the coast lines. During the weeks when the gifts are accumulating, red and blue lines are to be extended gradually from the American boy to the cities in Japan or China to which the gifts are to go.

The fall period of study and giving comes to a culmination in the use of the Christmas Program which the Boards will send free in quantities to schools mak-

ing an offering to the American Board and the Woman's Board.

Schools enrolled under the Chart Plan will receive the Ten Minute Programs and supplementary material without charge; but where such schools are fully graded, the superintendents will want to order the complete set of material which provides more suitable stories for the primary and junior children.

## A Manual of Religious Education

**T**HE Commission on Moral and Religious education of the National Council of Congregational Churches, in cooperation with the Congregational Education Society, is preparing a manual on a program of religious education for the local church. This will cover the whole field of activity of the local church, including missionary education, social education and young people's work, also the efforts of the local church toward cooperation with other bodies in a community program. It also deals with the question of vacation schools and religious day schools. This manual will be supplemented by leaflets intended to adapt the program to special types of churches and communities.

## The Pastors' Classes

In cooperation with the National Council Commission on Evangelism, the Congregational Education Society sends each year to all pastors a letter with data as to available material for catechetical or pastors' classes. Such classes are usually held between January first and Easter, either at the regular church-school hour or at some week-day period. Further suggestions for these classes will be given in the columns of this magazine for January.

## Methodist Episcopal Church, South

**A**FTER more than eleven years in the service of the General Sunday School Board of the Methodist Episcopal Church, South, Dr. Charles D. Bulla has returned to his former and much loved work in the regular ministry. He was recently transferred from the Baltimore Conference to the Pacific Conference by Bishop DuBose and appointed Presiding Elder of the San Francisco District. As Superintendent of Wesley Bible Classes Dr. Bulla entered the service of the General Sunday School Board at the beginning of the organized Bible class in his denomination and showed himself a strong and wise pioneer in a field that was white unto the harvest. Seven years ago Dr. Bulla added to his duties as

Superintendent of Wesley Bible Classes the work of Corresponding Secretary of Sunday Schools for his church. Three years ago he turned over to a successor the duties of the former office, that he might devote all his powers to his work as Corresponding Secretary. For several years he has also represented his denomination as a member of the International Lesson Committee. Many friends in all parts of the country will regret Dr. Bulla's decision to leave the Sunday-school field. His geniality, unflinching wit and great ability have made him a marked figure in all the circles where he has moved, and he will be greatly missed at the meetings of such bodies as the Sunday School Council. But his friends will wish him well in his new field of work.

Last summer, from June 15 to July 15, Centenary Church, Tulsa, Okla., conducted a most successful Daily Vacation Bible School under the leadership of Mr. Coleman L. Eckle, Director of Religious Education for that church. The *Oklahoma Methodist* says, "Pupils ranging from five to fifteen years astonished visitors by the display of the knowledge gained. Bible stories were dramatized, hymns were sung from memory, the names of the books of the Bible were recited, as were the Ten Commandments and whole chapters from the Bible. . . . The most remarkable piece of work, however, was the electric map of Palestine, which through the work of two boys of the school was almost perfect in detail and interesting in the extreme. All the teachers donated their services."

The town of Bartlett, Texas, is a typical Texas "cotton town," which means that it is the center of a thick and busy farming community. Rev. John A. Siceloff, a graduate of Columbia University, is pastor because he has chosen to devote his life to the rural church. His membership at Bartlett is more than fifty per cent farmers who live on their farms. In the summer of 1920 Mr. Siceloff conducted a successful Daily Vacation Bible School with an enrolment of 123. In the summer of this year the school was reported with an enrolment of 124. In addition, this year Mr. Siceloff conducted a successful camp for boys and another for girls. A special feature of these camps was the teaching of Bible history through dramatization.

Perhaps the first Standard Training School ever held on any mission field was conducted for the Cuban Annual Conference at Havana, Cuba, August 17-30 of this

year. Two Bible courses were offered, and one course each in Pupil Study, Organization and Administration, and Story Telling. The faculty were Rev. R. L. Whitehead, superintendent of the Matanzas District; Rev. J. L. Neill, superintendent of Missionary Education; Mrs. George D. Naylor, Guantanamo, Cuba; Rev. E. E. Clement, superintendent of the Havana District; Rev. H. B. Bardwell, President of Candler College, and Rev. S. A. Neblett, Dean of School and Editor of Spanish Sunday School Publications. A hundred and ten credits were awarded. The Cuban Mission Conference voted unanimously to make this training school an annual affair.

### Methodist Episcopal Church

#### Genesee Conference

THE Rev. Mr. Stackhouse, pastor at Wayland, N. Y., believes in discovering and training the potential leadership of his own church. For two years now he has used the midweek service as well as several regular training classes in the Sunday school for the purpose of teacher training. The students have taken examinations and have been accorded certificates and seals. A recognition service was observed October 6th. All the students taking the training courses had dinner together at the church. At 8 o'clock a public service was held in the church to which the friends from other churches were invited. Rev. Wm. S. Bovard, Corresponding Secretary of the Board of Sunday Schools, delivered the address, and presented the certificates and seals. Mr. Harry Bowers is the efficient superintendent who has taken all the courses along with his teachers. The school has steadily grown in membership and attendance. The progressive example of this school is being followed by many other schools in that section of the state.

#### How One Community Awoke

There was no community consciousness in this rich farming section. The only church was a Methodist church, and the building was badly run down. A college athlete came to teach the public school. He had about enough high-school boys to make a basket-ball team. He trained them so well that they nearly won the state championship. The neighbors were aroused. The pastor was wise enough to show that after all the boys could put the village on the map, even though the blue ribbon stock and bumper crops had failed. He showed how amply the stock and the crops were cared for by the modern barns and equipment, and how shamefully the boys and girls were neglected in their needs for religious education. The result was a new church building, with facilities for a modern church school. On the day of dedication the first offering was made by the children of the Primary Department; then followed the adult classes, and before the entire amount necessary was raised, it was

seen to be a community enterprise. After all, life is a unit. Our program of religious education must provide for the entire life.

Rev. Corliss P. Hargraves, D.D., Superintendent of the Foreign Department of the Board of Sunday Schools, is now traveling throughout Europe with Rev. E. L. Mills, Superintendent of the Sunday Schools of Europe. These workers are holding largely attended and enthusiastic institutes. The phenomenal Christmas offering made by the Methodist Sunday School for the Suffering Children of Europe, amounting to over half a million dollars, has awakened a deep interest in the Sunday-school work throughout Europe.

The Sunday-school Christmas offering, which heretofore has gone to some special appeal made by the Board of Sunday Schools of the Methodist Episcopal Church, will this year go toward Centenary projects, for which Centenary credit will be given. Full details will be sent upon application to the Board of Sunday Schools, 58 East Washington St., Chicago, Ill.

### Disciples of Christ

THE following monthly guide has been adopted for special promotion by the Department of Religious Education of the United Christian Missionary Society:

September  
Training Courses  
Attendance Recruitment  
Grading and Promotion Day.  
October  
Thanksgiving Offering  
Organized Classes  
Father and Son Week.  
November  
Evangelism  
Workers' Conference.  
December  
White Gifts  
Church School of Missions.  
January  
Training Schools  
Standard of Efficiency  
Christian Endeavor Week.  
February  
Vacation Church Schools.  
March  
Evangelism  
Easter Offering.  
April  
Children's Week.  
Mother and Daughter Week.  
May  
Children's Day Offering.  
Young People's Conferences.  
June  
Graded Lessons  
Annual Reports  
July  
Missionary Education.

A Four Square Campaign among Young People's Societies has been launched based upon the standard promulgated by the World's Christian Endeavor Convention re-

cently held in New York. It stresses ten points each rating ten per cent as follows:

1. A 10 per cent increase in membership (from July 1st).
2. Average number taking original part in Endeavor meetings equal to 25 per cent of society membership.
3. Average number of Endeavorers attending evening preaching service equal to 50 per cent of society membership.
4. At least 25 per cent of active members doing some specific work in church; singing in choir, teaching in church school, etc.
5. At least 25 per cent of active members enrolled as Comrades of Quiet Hour.
6. At least 25 per cent of active members reading one or more books on religion in the home, training devotional life, keeping fit series, etc.
7. At least 25 per cent of active members enrolled as Members of the Tenth Legion.
8. Annual offerings from the Endeavor Society for home and foreign missions.
9. The Society represented in some young people's conference or convention looking toward the training of the members for larger efficiency.
10. Some attempt to correlate the recreational, social or service activities of C. E., Circle, church school, etc.

The Curriculum Committee has been appointed for the new year for the Department of Religious Education and is composed of the following persons:

W. C. Bower, Lexington, Ky.; E. E. Higdon, Bloomington, Ill.; Carl B. Swift, Springfield, Mo.; and the following persons from St. Louis: Charles Darsie, Hazel A. Lewis, H. L. Pickerill, Cynthia Pearl Maus, Marion Stevenson, Ida May Irwin, Nora Darnall, and Jennie C. Taylor.

Miss Lucy Wetzell, an A.B. graduate of Eureka College last June, has accepted the call to head up the religious-education work of the northern district. This district is composed of the states of Iowa, Minnesota, Nebraska, North and South Dakota, and has headquarters at Omaha.

Under the direction of the young people's committee of the United Christian Missionary Society eight conferences were held last summer for young people. These conferences will be repeated during the summer of 1922. The locations are as follows:

In June:  
William Woods, Fulton, Mo.  
Hamilton College, Lexington, Ky.  
Eureka College, Eureka, Ill.  
In July:  
Santa Monica Beach, Santa Monica, Calif.  
Lakeview Assembly, Enid, Okla.  
Tipiwakan Lodge, Mound, Minn.

In August:  
Crystal Beach, Frankfort, Mich.  
Bethany Park, Brooklyn, Ind.  
It is hoped to add four new conferences this summer, one in the northwest, one in the Rocky Mountains, one in the south and one on the Atlantic coast.

# A Consulting Department for Church Schools

This department is open to all church-school workers and welcomes any opportunity to be of service or to give help in any phase of church-school work. The following extracts have been chosen from the recent files of the editorial office with the thought that some of the suggestions may be of help to other schools besides the ones sending in the original inquiries.

## Preparation for the Christmas Lesson

ONE of our readers sends this word of appreciation for the magazine, and suggests a few books which will be helpful in preparing the Christmas lesson.

I have been delighted with THE CHURCH SCHOOL since the first copy came to me. As a mother of young children and as a church-school teacher, I find it invaluable.

To help the teacher to the wealth of material in modern literature on Christ's nativity, I am suggesting this short bibliography. The books noted will be found in church-school and public libraries. If a large city library is available, many more may be added to the list.

For the teacher of elementary grades the following will be found especially valuable:

From *Tell Me a True Story*, by Mary Stewart, Chapters 29, 30, 31.

The Coming of the King.

The First Christmas.

The Story of the Wise Men.

From *When the King Came*, by George Hodges, Chapters 1, 2, 3, 4, 5.

The Year One.

The Herald of the King.

Shepherds and Singing Angels.

The King's Name.

The Visit of the Wise Men.

From *Christ Legends*, by Selma Lagerlöf, translated from the Swedish by Velma S. Howard. Chapters 1, 3.

The Holy Night.

The Wise Men's Well.

For the teacher of older children and young people:

From *Ben-Hur*, by Lew Wallace, Book One.

*The Story of Zerach*, by Montanye Perry.

From *The Story of Jesus Christ*, by Elizabeth Stuart Phelps. Chapter 1—Presage.

From *The Syrian Christ*, by Mitrie Rihbany, Chapters 2, 3, 4.

The Birth of a Man Child.

The Star.

Mystic Tones.

From *The Life of Christ*, by Frederick W. Farrar, Chapters 1, 2, 3.

The Nativity.

The Presentation in the Temple.

The Visit of the Magi.

For the teacher of adults:

*The Man Who Was Too Busy to Find the Child*, by Lucius H. Bugbee.

*Christmas Sermons*, by Francis J. McConnell.

*The Smile of the Christ Child*, by Arthur Benton Sanford.

From *The Life of the Master*, by John Watson, Chapters 1, 2, 3.

The Fullness of Time.

The Generations of Jesus.

The Idyll of Bethlehem.

From *The Unknown Quantity*, by Henry van Dyke. Chapter entitled, The Sad Shepherd.

From *The Blue Flower*, by Henry van Dyke. Chapter entitled, The Other Wise Man.

From *The Land of the Spirit*, by Thomas Nelson Page. Chapter 3.

*The Stable of the Inn.*

EVA C. DOOLITTLE.

## How Can We Begin the Use of Graded Lessons January First?

The graded lessons were wisely planned to allow the child's church-school year to begin as does his week-day school year, with the close of the summer. The first Sunday in October is the time planned for beginning each of the graded courses.

As the uniform lessons begin the year with the first Sunday in January, schools that have decided to change from uniform to graded courses are sometimes led to continue from January to October with the uniform lessons because they suppose that then only can the graded work be introduced. To schools contemplating a change but unable to make it last October, it will be of interest to know how the change has been successfully made in many schools at the New Year.

Here is the simple rule:

Order as supplies for use first Sunday in January:

a. Graded Course Part 2 for all Beginners' classes; all Primary grades, courses I, II and III; Two Junior grades, the second and third Junior years, courses V and VI;

b. Graded Course Part 1 for all other grades, courses IV and VII to XV inclusive.

The reason for using for the January-to-March quarter the material planned for that quarter in the beginners, primary and two junior grades is that it is seasonal and the second quarter's work is not dependent upon the work of the previous quarter.

In the case of the other courses, however, continuity of work demands that the first part should be used first and the seasonal material is slight or absent altogether.

By this plan some good material arranged in Part 4 of each course for the summer months will have to be omitted by the classes using Part 1 in January. The sum-

mer quarter is, however, planned as a distinct unit so that without loss of continuity it may be dropped out by schools whose summer quarter is omitted or by schools beginning the graded work in January.

## Passing the Word Along

BISHOP TAYLOR said that the word used to designate an interpreter in Africa literally meant "Passing the Word Along." This seems to have been the thought which grasped the minds of a little church in China, formed by Sherwood Eddy in a house eight-by-ten feet, which seemed filled with a desire to tell others the good news so that when visited again a few years later it was found to have twenty branches and a total membership of one thousand.

It is the genius of Christianity to spread, and every church and every unit in the church should have this spirit, which is the germ of all missionary effort. In many respects this idea seems to have a stronger hold upon the churches in the so-called heathen countries than in others where Christianity is of greater age. This should not be so.

A church school in Bolivia catches this spirit and divides its members into groups which become responsible for extension work in different directions from the center in which it is located with most gratifying results. Why not undertake a similar work in our home schools? Each class of young people or adults can find some field for extension work and in the carrying on of such work increase the meaning of its own message in the lives of its members.

A city mission in a western city of long standing and effective work is the direct outcome of a Bible class "passing the word along" beyond the bounds of its own school; a large city church in Toronto had its inception in like manner; many classes have found development and growth in seeking out and assuming some definite line of work which otherwise would not have been done.

This is the true missionary spirit; this is the way Christianity is best propagated.

Have you tasted of salvation?

Pass the word along!

Send it forth to ev'ry nation—

Pass the word along!

Many souls in darkness dying,

For the word of life are sighing;

On the power of God relying,

Pass the word along!

FRED SCOTT SHEPARD.



Girls who are living in barracks after having to evacuate the orphanage where they had lived.

### Cast of Characters

**A** LICE—A little American girl, who has plenty to eat, pretty warm clothes, and a—

Mother—who does everything for her.

A Group of Armenian children, including the Oldest Girl, a Little Boy, and a Little Girl.

Visitors from the desert, including Milk, Vegetables, Candy, a Boy with two bags, a weird figure dressed in odds and ends, a few broken Toys, and three Travelers.

*(In the dim light we see a little girl sitting in her mother's lap. The mother is telling a story to which the little girl is listening eagerly. They are seated extreme forward left, and only their faces are distinguishable in the lamp light.)*

**Mother:** And in that land, so far away, in that land of suffering little children, our Lord Jesus was born many years ago.

**Alice:** Are they little children, mother?

**Mother:** Yes.

**Alice:** As little as me, or littler?

**Mother:** Some of them are very little.

**Alice:** As little as the Lord Jesus when he was in a manger?

**Mother** *(as she draws Alice closely to her):* Not so little, but just as cunning.

**Alice:** I wish I could see them.

**Mother:** Perhaps you may—sometime.

*(Her voice is scarcely heard as she says the last line, and after a moment the curtains quietly open and reveal, in the dim light, a barren field. Huddled together in the center is a group of tiny children sparsely clad. They are tired, and we wonder why they are so old-looking, and why they are dressed so poorly in such cold weather. To one side, staring at*

*them strangely, we see an odd figure by contrast, Alice.)*

**Alice** *(after a moment):* Are you children? *(Group looks at her but does not answer.)*

**Alice:** Please talk to me. You do not look like the boys and girls on my street.

*(Group has gradually taken notice of her.)*

**Oldest Girl:** You do not look like the girls of this land. Did you get those clothes at the orphanage?

**Alice:** The orphanage! No, my mother made this dress.

**A Very Little Girl:** Mother! What is a mother?

**Alice:** Don't you know what a mother is? Haven't you got one?

*(The Very Little Girl looks questioningly at the Oldest Girl.)*

**Oldest Girl:** She hasn't. I had one once. But it is so long ago I have forgotten. None of these children have mothers.

**Alice** *(seats herself in their midst and places her arm about the little girl):* Mothers make pretty dresses. My mother sings to me and tells me stories. And she makes awfully good things to eat.

**Boy:** Oh! Things to eat! Wish I had a mother. We haven't found anything to eat today.

**Alice:** Didn't you have lunch or breakfast of anything?

**Oldest Girl:** No. We thought we might reach the orphanage today. It's a long way, and we are so tired and sleepy. Yesterday my little sister went fast to sleep and never woke up again.

**Alice** *(does not understand):* Oh!

**Boy:** Sometimes we see things to eat. Out there! They seem to come to us from across the desert. I tried to catch them many times, but I don't any more. See! There come some now.

*(He leans forward excitedly. All look, as a figure in soft flowing white enters, right.)*



A camel train that brought Near East Relief supplies to a station in the interior.

**Alice:** I know who she is. That is Milk. I read about her in *The Bluebird*. Please stop, and give these children a drink from your pitcher.

**Milk** *(shakes her head):* I cannot do that, Alice. I have here only the milk wasted by little girls like you. What has already been thrown away I cannot give to others.

*(Exit.)*

*(Before Alice can answer, enter, right, a "bunch" of vegetables.)*

**Boy** *(pointing to them eagerly):* I wish I had some of them. But they are not real, either.

**Alice:** They look real. I'll ask them to stay.

**Potato:** There is no use in doing that, Alice, because we are not real. We are only the vegetables that the boys and girls in your land refused to eat and so we were thrown away.

**Oldest Girl** *(as she watches them march quietly away):* How can they throw away beautiful things like that!

*(Enter, right, a long red-striped peppermint stick and a few round gumdrops, closely followed by a fat boy carrying two large well filled bags.)*

**Boy:** What's that long thing? I never saw anything like that before.

**Alice:** That is a peppermint stick, and those others are gumdrops. They are awfully good to eat. Please, let us have a taste.

**Peppermint Stick:** Can't! I am the stick that Harry, the fat, freckled-faced boy, bought. He wouldn't even give his own brother a lick. He ate a whole bag of gumdrops, five cents' worth, in twenty minutes. He wouldn't share with any one.

**Alice** (*to boy with bags*): What have you in those bags?

**Boy with Bags**: They are full of pennies and nickles and dimes which have been spent by the boys and girls of your land for candy and soda and ice cream. There are many more bags where these came from.

**Alice**: Well, please leave some of those bags here.

**Boy with Bags**: I can't. And it would not do any good even if I did. You see this money has already been spent. (*Exit with Candy.*)

(*Enter a queer-looking individual dressed in all sorts of odds and ends and smelling strangely of mothballs. She is followed by several broken toys. Children stare at them in amazement.*)

**Oldest Girl**: I'm sure she isn't cold.

**Alice**: Perhaps she will give you—(*then remembering the replies of the other visions says no more.*)

**Clothes Phantom**: You are right, Alice, not to ask me to stay. I and these toys could not come to you because we are really locked up in trunks hidden in attics and cellars. We are never used any more. You do not know how we should like to come to these boys and girls to give them warmth and make them happy. These toys have all been discarded, but there is still lots of play in them, and they are very lonesome in the attic. I wish some one would find the key to her heart and to her trunks and send us where we could be used again.

**Alice** (*as toys disappear*): They look like the toys I threw away.

(*Enter, right, Alice's mother. She seems to be in a hurry and is quite startled when Alice jumps up and approaches her.*)

**Alice**: Mother! O mother! I am so glad you are here. Now you can fix everything for us.

(*Mother carefully disengages Alice's arms which have been flung about her. She looks at Alice in rather a perplexed way.*)

**Mother**: I do not know you. You look like my little daughter Alice. I should like to be your mother, but my little girl

## Armenia Prays

O God! Within thy presence,  
See us kneel,  
Oppressed by every ill  
That life can feel.  
Pour forth thy grace  
And calm each troubled breast.  
We ask thee not for heaven,  
But for rest.

God gibe us peace!  
We ask thee, once again;  
Our souls are sick,  
Our bodies rent with pain.  
We ask thee not for years—  
Three score and ten;  
God gibe us rest!  
We ask, through Christ—Amen.

FROM THE NEW NEAR EAST

—Evelyn Saxon

takes all of my time. I have to do so many things for her. (*As she starts to go.*) I am sorry.

(*Alice watches her go, almost stunned. Then unable to control herself, calls loudly.*)

**Alice**: Mother! Come back! Mother!

**Oldest Girl** (*after a short wait*): There are no mothers in this land.

**Little Boy** (*who has not comprehended what has been happening*): I am so sleepy.

(*Alice hears what he says, and almost unconsciously goes back to him and lifts him into her lap. She is still thinking of her mother. She speaks quietly and hesitatingly.*)

**Alice**: Sleep! I'll sing to you as—mother does. I'll sing the Christmas song she sang last night. It's about the little Lord Jesus who was born here long, long ago. (*She sings softly "Silent Night." As she sings the light grows dimmer. The children huddle closer together and sleep. They do not see Three Strangers who enter, right. The Strangers closely resemble "travelers from the East." They walk slowly and without sound.*)

**First Traveler** (*Takes in the group with a sweeping gesture of the hand*): Poor little children! No room for them at the orphanage.

**Second Traveler**: It reminds me once of the little child we found in a stable. He was a King. There was no room for him at the inn.

**Third Traveler**: There will be room for these little ones if the people in that land across the waters will hear in their hearts an echo of that message, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(*The light fades away as Alice's song ends and the Travelers disappear. When the light again appears we find that it is Alice's mother singing as she is rocking her girl in her lap, just as we saw them at the opening of the play. The mother's song is interrupted by a loud cry from Alice.*)

**Alice**: Mother! Mother! Don't leave me. Please help us.

(*As she awakens, she scarcely believes that she has her own mother tight in her arms. She speaks excitedly.*)

**Alice**: Of course, mother, you will stay with me. I'll share you with all of them. And hurry, hurry, give me the key to the trunk in the attic. I must get out all of those clothes and toys and send them to the children over there. And some milk, too, mother.

(*Alice has managed to pull her mother up, who follows Alice out, on their way to the attic. The mother cannot get in a word edgewise. As they disappear, we still hear Alice saying:*)

And lots of vegetables, mother, and I'll tell Harry to stop eating—

(*But we cannot hear the rest as they have probably reached the attic and the curtains are drawn.*)



Spinning



Washing Wool



Artist, Guido Reni

The Annunciation

**W**HY is our church school planning a Christmas service? What impressions are we aiming to make? Just what should we teach the children in our care at the Christmas season? Shall we put Santa Claus in the forefront or the Christ-child? These would be fair questions to answer honestly before arranging the annual program for the boys and girls of our church schools.

There is a wealth of material at hand with which to work. One of the greatest treasures of the church is its Christmas hymns. They should gradually become a part of the children's memory store. An appreciation of the work of the great artists in portraying the Christ-child should be cultivated. The simple Christmas story in Bible language should be familiar to every child. By linking these together, a simple but impressive service may be planned which will create a real Christian atmosphere which the children may take away with them when the service is over. In contrast to the program which is hurriedly prepared from Christmas jingles which are not worth learning or remembering till the occasion is over, the time spent in the preparation of such a service is not wasted, for it is made up of the things the church wants to give to the children as a permanent possession. The boys and girls learn to love these things, and they should be used again and again from year to year. It takes brave and tactful leadership to substitute something better for the old traditional "Christmas entertainment."

The following Christmas service has been

The Bible verses in this service are from the American Revised Version.

## The Christ Child in Picture and Song

A Christmas Service for the  
Elementary Division of the  
Church School

By  
May K. Cowles

worked out with the Christ-child in the forefront, with the aim that it should be fitting for the occasion and enjoyable as well. Most of the hymns are the familiar ones found in church hymnals. The song books mentioned are those commonly found in Primary or Junior Departments. If not, they would prove to be valuable accessions to the equipment of the elementary division, for they contain fine material for use every Sunday as well as for special occasions.

While it may seem that a good many different songs are suggested in this program, each class has only one for which they alone are responsible. Each Bible story selection should be recited by an entire class if possible. If this cannot be done, a representative of the class may recite it, or should these plans fail, a good reader or



Artist—Hole

The Shepherds at the Manger



Madonna and Child

Artist, Ippenbach

leader might read the selections slowly and impressively. Most of the pictures are found in the picture sets for the beginners' and primary grades of the International Graded Lessons. The other pictures suggested may be secured from the Perry Picture Company<sup>1</sup> and mounted on a larger background, or they may perhaps be on the walls of the church-school room or available from some home in larger size. The picture being presented should be held or put before the school during the exercise for that class. If the church has a stereopticon and the service is held in the evening, or if the room is equipped for the use of a lantern during the day the finest way to present the pictures is by this means. If such is the case, other pictures of the early life of Jesus may also be shown without comment, care being taken that they are presented in proper sequence as the program moves along.

### Program

#### Prelude:

Several instrumental selections should be played on organ or piano. The following are suggested:

*Holy Night!* (played softly as if in the distance).

*Angels from the Realms of Glory* (found in most hymnals).

**Leader:** We have come here today (or tonight) for our Christmas service. I wonder who will tell us why we feel that we want to come into the church and worship. Why is this such a glad day? And why do we especially want to thank and praise our heavenly Father today? Yes, because it is Jesus' birthday. And we

<sup>1</sup>Malden, Mass.

have come to the church to worship him. We feel like saying to every one, "Come and worship! Come and worship!" Let us use the chorus of one of our hymns which says that. The organ was just playing it for us.

**Call to Worship:** Chorus of *Angels from the Realms of Glory* sung by all.

**Leader:** I am sure we feel like telling our thanks and praise to our heavenly Father for such a great gift as he gave to us on Christmas Day. Sometimes we worship by singing our thanks and praise, and sometimes we tell it in prayer. Let us all bow our heads now and very thoughtfully say our Christmas prayer. I will try to put into words the things you would all like to say. (*Children repeat prayer, after leader, sentence by sentence.*)

**Prayer:** Our dear heavenly Father, help us to keep Jesus' birthday in the way you would like to have us.

We thank thee for the gift of the Christ-child to the world.

We are glad he came as a little baby and grew up as other boys and girls.

We are glad he knows about the hard things we have to do.

May we not forget to ask him to help us.

May the lights on our Christmas trees help us to remember the star at Bethlehem.

May the songs we sing help us to remember the song the angels sang on the first Christmas eve.

May we share our Christmas joys with other boys and girls so that they may be happy too.

Teach us every day to live as Jesus would like to have us live. Amen.

(If the school knows a response, use it after the prayer. The verse of Luther's Cradle Hymn beginning "Be near me, Lord Jesus," is a good one.)

**Leader:** When asked why we keep Christmas, I am glad some one thought immediately of God's great gift to us. Our heavenly Father wants us to show our love to each other by giving real love gifts, and it pleases him when we share our Christmas joy by giving to those who have little to make them happy. It is one way we show our gratitude for the greatest gift God ever gave to us. Shall we say our memory verse together that tells about that?

**All grades repeat together John 3: 16.** (Leader presents the picture of Raphael's Sistine Madonna as school recites. It will be found in the pictures for the Beginners' Course, Part 5. Keep before the

school until after the Beginners' Department finish their part of the program which follows.)

**Leader:** God sent Jesus just as a little baby so that he might grow up and show people how to live. As little boys and girls he wants us to live as he lived, then as bigger boys and girls, and so on, all the time making our lives just as happy and helpful as his was.

**Beginners' Department:**

Recitation of their Christmas memory verses:

He loved us, and sent his Son. (1 John 4: 10b.)

Glory to God in the highest. (Luke 2: 14a.)



HOLY NIGHT

Sing, *Just a Little Baby*, found in *Melodies*, page 52. (May be had from your denominational publishing house.)

**First Year Primary:**

Picture: *The Annunciation*. (Beginners' Course, Part 5, or any picture of the Annunciation.)

Class recite: Fear not, Mary: for thou hast found favor with God. And behold, thou shalt . . . bring forth a son, and shalt call his name Jesus. (Luke 1: 30, 31.)

Story of the annunciation told by teacher or selected person.

The story-teller will find it beautifully told in the Beginners' Course, Part 5.

**Second Year Primary:**

Picture: *Joseph and Mary Arriving in Bethlehem* (Primary Picture Set No. 2).

Representative of class or leader recites: Thou, Bethlehem . . . which art little to be among the thousands of Judah,

out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. (Micah 5: 2.)

Class recite Luke 2: 4, 5a.

Class sing, *O Little Town of Bethlehem* (verse one only).

**Third Year Primary:**

Picture: *Nativity* (Müller) (Beginners' Course, Part 1).

Class recite Luke 2: 6a, 7.

Class sing, *Away in a Manger* (use first verse and one beginning "The cattle are lowing").

Solo by selected person, *Sleep, my Little Jesus*—found in Hymnal for American Youth, page 82.

**First Year Junior:**

Picture: *Ploekhorst's Announcement to the Shepherds* (Perry picture, No. 811).

Class recite Luke 2: 8-14.

Class sing, *It Came upon the Midnight Clear* (verses one, two, and four), or *Hark, the Herald Angels Sing* (verse one), or *Glory to God in the Highest*, found in *Melodies*, page 18.

**Second Year Junior:**

Picture: *Le Rolle's Arrival of the Shepherds* (Perry Picture, No. 620), or *The Shepherds at the Manger* (Primary Picture Set No. 2).

Class recite Luke 2: 15, 16.

Class sing, *Once in Royal David's City*—found in church hymnals. Use first stanza, and also the one beginning, "He became our childhood's pattern."

Solo by selected person: *Under the Stars*—found in *Carols*. (May be had from your denominational

publishing house.)

**Third Year Junior:**

Pictures: *The Wise-men's Journey* (Beginners' Course, Part 1), *The Adoration of the Wise-men* (Beginners' Course, Part 5), *The Wise-men at Jerusalem* (Primary Picture Set No. 2).

Class recite Matthew 2: 1, 2, 9b, 10, 11.

Class sing, *The Three Wise-men in Songs for Little People*. If desired a representative of the class may recite "As with gladness men of old," by W. C. Dix, found in most hymnals.

**Closing Song by entire Junior Department** (younger children join in chorus): *O Come, All Ye Faithful*.

(If service is held in the main auditorium, the church chorus choir may sing Handel's *Hallelujah Chorus* from *The Messiah*. It would be a fitting climax to the service. If the elementary department holds its service in its own room, the program may end with *O Come, All Ye Faithful*.



# Junior Christmas Smiles

By Jane Armstrong



A STORM was blowing outside. Already the snow had drifted in large piles here and there. The lights on the street were hardly visible so thickly was the snow coming down. The wind blew and tore this way and that. The telegraph poles shook before its unrelenting fury. It picked up the snow in large armfuls and hurled it according to its pleasure, leaving here a large barren stretch, and placing there a huge drift.

But in a large room dressed in the finest of Christmas garbs, the storm was forgotten. Against the laughter and shouts of many children, the wind, shrieking by the tall windows aglow with colors, could not be heard. Around the table laden with the goodies which the Christmas season brings sat children, the "hosts and hostesses" on one side and the "guests" on the other. The Junior Department of the largest church school in the city was giving a Christmas dinner to a specially invited group of boys and girls to whom Christmas would bring no joy.

Two weeks before this evening the department had met for a "busy afternoon," at which time they made the invitations for their party. The following day many a boy and many a girl received through the mail their first letter. In fearsome wonder they opened the square envelopes, and with a thrill of joy that all but lifted them off the floor they read a real hand-written invitation to a Christmas party—a supper party.

For two weeks a group of juniors and a group of guests lived in anticipation of the event, and glorious as had been their dreams concerning it they could not compare with the party itself.

Each guest as he arrived was ushered into a large room which was rapidly filling with boys and girls. A beautiful lady dressed in white with a spray of holly at her waist took their names and addresses. These were carefully classified according to streets for later use.

In spite of the storm the children assembled quickly. Their chatter and laughter ceased when a chord was struck on the piano. Simultaneously the doors at one end of the room were opened, and to the time of joyous music the boys and girls marched in to their feast. No grown-up person could fully realize how difficult it was for them to march to their places in an orderly way. A few of the guests scarcely knew where they were walking. Their eyes were just glued on the fascinating tables with their attractive centerpieces of a Santa Claus standing by a chimney and sprays of holly at either end.

At each place was a small favor, a basket of green and red paper filled with hard candy. At each place was also a bonbon snapper, and almost in a moment paper caps set at fearsome angles covered all heads. There were many attendants who carefully set the food on the tables—attendants who knew and loved children and to whom the supper was also a party and not a boresome duty. First there were cups of cream of green pea soup. This was followed with roast chicken, which most of the children believed to be turkey, with mashed potatoes and cranberry sauce. Last of all, ice cream and cake. Just before the ice cream was served, and while the dishes of the previous course were cleared away, green and red gas balloons ascended from various corners of the room and from the ends of the tables. Back and forth amid screams of mirth the balloons were batted from table to table until one by one through accident or otherwise they were broken.

The chimney center-pieces were made of red cardboard twelve inches square and ten inches high. Around the top of the chimney was glued a flat border one and one quarter inches wide, so as to give the chimney thickness. Bricks were indicated with white ink. The Santa Clauses were borrowed dolls dressed in red crepe paper trimmed with cotton batting. The favors were patty cups on which were pasted alternating ruffles of red and green crepe paper, flared. These favors were also made by the juniors on their "busy afternoon." At the close of the dinner, the members of the Junior Department returned to the room in which they had first assembled. The guests remained for a conference with two of the teachers. One of the teachers, in an interesting way, asked the guests if they would not like to furnish entertainment to the Junior Department as their share in passing Christmas good will. An entertainment to last about twenty minutes was hastily planned while the juniors in the other room sang carols. As the "stunts" had to be quickly arranged they could not be elaborate.

Four boys and four girls were each given a pair of shoes or slippers. They put these on their hands. Careful instructions were given to them and at a signal they walked to the platform and stood in line behind a screen. This screen was made of two chairs with a curtain stretched between them. The boys and girls were very careful to keep their hands back of them so that the shoes would not be seen. When they were in position one of the teachers read Riley's "Little Orphant Annie."

## Little Orphant Annie

Little Orphant Annie's come to our house to stay,  
An' wash the cups an' saucers up, an'  
brush the crumbs away,  
An' shoo the chickens off the porch, an'  
dust the hearth, an' sweep,  
An' make the fire, an' bake the bread, an'  
earn her board-an'-keep;  
An' all us other childern, when the supper  
things is done,  
We set around the kitchen fire an' has the  
mostest fun  
A-list'nin' to the witch-tales 'at Annie tells  
about,  
An' the Gobble-uns 'at gits you  
Ef you

Don't

Watch

Out!

Onc't they was a little boy wouldn't say  
his prayers,  
So when he went to bed at night, away up  
stairs,  
His Mammy heerd him holler, an' his  
Daddy heerd him bawl,  
An' when they turn't the kivers down, he  
wasn't there at all!  
An' they seeked him in the rafter-room,  
an' cubby-hole, an' press,  
An' seeked him up the chimby-flue, an'  
ever'where, I guess;  
But all they evers found was thist his pants  
an' roundabout:  
An' the Gobble-uns'll git you  
Ef you

Don't

Watch

Out!

An' one time a little girl 'ud allus laugh  
an' grin,  
An' make fun of ever'one, an' all her  
blood an' kin;  
An' onc't, when they was "company," an'  
ole folks was there,  
She mocked 'em an' shocked 'em, an' said  
she din't care!  
An' thist as she kicked her heels, an' turn't  
to run an' hide,  
They was two great big Black Things  
a-standin' by her side.  
An' they snatched her through the ceilin'  
'fore she knowed what she's about!  
An' the Gobble-uns'll git you  
Ef you

Don't

Watch

Out!

An' little Orphant Annie says when the  
blaze is blue,  
An' the lamp-wick sputters, an' the wind  
goes woo-oo!  
An' you hear the crickets quit, an' the  
moon is gray,  
An' the lightnin'-bugs in dew is all  
quenched away—  
You better mind yer parents, an' yer  
teachers fond an' dear,  
An' churish them 'at loves you, an' dry  
the orphant's tear,  
An' he'p the pore an' needy ones 'at clus-  
ters all about,  
Er the Gobble-uns'll git you  
Ef you

Don't

Watch

Out!

While each verse was being read, the boys and girls stood upright. On the line, "An' the Gobble-uns'll git you," they slowly got down behind the screen, and at the end of the line, waved their shoe-covered hands over the edge of the curtain. From the audience the stunt looked very weird and was greatly enjoyed by the juniors. Their laughter and applause made the participating guests very happy.

This was followed by a few Mother Goose charades. The guests played each one as many times as necessary until it was guessed by some one in the audience. First came the Five Little Pigs. Five boys of different sizes walked across the platform on hands and feet. They grunted loudly as they walked. This seemed a little hard to guess and was not identified until the smallest of the boys scampered across the platform crying "wee wee."

The second charade, Little Miss Muffett, was easily guessed. A small chair was placed on the platform. A little girl with a bowl and spoon walked up to it and sat down. After she had eaten a few mouthfuls a large spider (one of the older boys) crawled up to her. As soon as she saw him she ran away, followed by the spider.

Little Bo-Peep was also easily guessed. One of the girls walked across the platform pretending to cry. She stopped at the end of the platform opposite to that of her entrance. At this moment the sheep, bleating vociferously, joined her. Happy to see them once more she ran off the platform quickly.

For the fourth charade, a candle was placed on the platform. One of the boys easily jumped over this several times and the boys and girls quickly guessed that "Jack be Nimble," etc., was the correct rhyme.

For the last charade, a boy and girl walked across the platform swinging a pail between them. When they reached the end of the platform both of them fell down. This was quickly guessed as Jack and Jill.

As a closing, both juniors and guests sang together one or two of the most familiar Christmas carols. The boys and girls were then taken home by members of the church who volunteered their automobiles for this service. Names according to the street classification made by one of the assistants from the addresses collected at the opening of the party were called from the platform and each group was taken out to the car assigned especially to them. It was rather difficult for the boys and girls to say which was the best, the party, the dinner, the entertainment, or the ride home.

And whether it was ashamed or really wanted to be good, the wind shrank quietly away, so that the gay voices of happy children ringing through the quiet of the night had no competition.

# Christmas Gifts for Children to Make



At Christmas time the children's thoughts should be turned to service for others. It would be well for the teachers to set apart at least one afternoon for the children to meet in their department room for the purpose of making gifts to be sent to little friends who are ill, or for children in the hospitals. If a Christmas party is given, one half hour might be devoted to this work. If the teachers have the materials prepared it will not take very much time for the children to put them together. They will enjoy the work, and the party will have more meaning to them than if they spent all the time in play. The following suggestions and directions for making gifts may be helpful to superintendents and teachers.

The little paper tree which may hold a Christmas greeting is cut from a quarter circle of paper, whatever size desired, painted green to simulate leaves and clipped together with small brass fasteners; the standard is made of doweling and a button mold. Dowels come in different thicknesses and are round sticks a yard long and procurable at hardware stores. Cut the trunk of tree from this the desired height, insert one end in a wooden button mold and glue the other end (whittled to a sharp point) to the paper foliage cone; paint the trunk and standard bright red.

The calendar is cut from green cardboard—say six by eight inches, folded neatly through the center so that one side makes the front on which the calendar and silver stars are pasted and the other side forms a standard. The stars may be cut from silver paper or bought ready-made and gummed.

The memorandum pad is made by removing the block of leaves from the cardboard backing—the latter covered with red paper pasted solidly to it and over the edges; a pencil attached by a ribbon glued between the block and back when they are pasted together again, and gold paper bells and the date pasted or painted on the red back. This makes a suitable gift for a child to give his parents.

The poinsettia pencils are made by cutting the flower parts out of crepe paper and fastened on pencils painted green. The

(Continued on page 148)



## A Christmas Party

For Boys and Girls Between the Ages of Five and Seven

By L. Arvilla Howe and Ruth Benedict

**W**HY do bells for Christmas ring?  
Why do little children sing?

"Once a lovely, shining star,  
Seen by shepherds from afar,  
Gently moved, until its light  
Made a manger cradle bright.

"There a darling baby lay,  
Pillowed soft upon the hay,  
And his mother sang and smiled:  
'This is Christ, the holy child.'

"So the bells for Christmas ring,  
So the little children sing."

LYDIA AVERY COONLEY WARD.

Christmas—What a word it is—"World without end!" Whether we are standing breathless before our first dazzling Christmas tree, or sitting dreamily before the crackling logs in the silence of old age, Christmas is full of wonder and light for us. No holiday is so rich in its heritage, none so full of tradition, for down the ages has come to us a wealth of customs and observances, of legends and superstitions; and in its wake a spirit of universal brotherhood, of unselfishness, of love, uniting families and binding friendships, and through it all, steadily and unfailing, there runs a deep, strong current of religious feeling.

"I heard the bells on Christmas Day  
Their old, familiar carols play,  
And wild and sweet  
The words repeat  
Of Peace on Earth, Good will to men!

"And thought how, as the day had come,  
The belfries of all Christendom  
Had rolled along  
The unbroken song  
Of Peace on Earth, Good will to men!

<sup>1</sup>From *Melody of Childhood*. Used by permission of the Author.

"Till ringing, swinging on its way,  
The world revolved from night to day  
A voice, a chime,  
A chant sublime  
Of Peace on Earth, Good will to men!"  
—From Longfellow's *Christmas Bells*.

What a favorite theme Christmas has always been in art, in song and in verse, and what a happy one—"Merrie" and "Christmas" have become inseparable. They belong to each other.

"Merrie old England," says Walsh,<sup>1</sup> "was the soil in which Merrie Christmas took its firmest root." The holiday making was not only for a single day, but continued in its universal hospitality from December sixteenth until January sixth or Twelfth Night. Old and young, rich and poor, joined in the merry making. The streets rang with carols and the laughter of little children as they played their happy Christmas games. It was a festival indeed in Merrie England long ago.

And now today—here in America when the Christmas holidays come and the children return from school; when the gift-bearing Christmas trees glisten in dazzling splendor; when the same old games are played and the same old songs are sung, we find our heritage indeed:

"And Christmas once is 'Christmas still.'"

We are glad to have these quaint old customs because they link us to the past and hold for us what was best in even those old pagan days.

But merged and blended into all our merry-making is a mysterious something which we call the Christmas spirit. We are conscious of it in the charm of the

<sup>1</sup>*Curiosities of Popular Customs*.

season—in the sparkle of the snow, in the fragrance of the evergreens, in a new-born eagerness to do good, to be something better, to give, give, give. And often we ask, "What is this spirit—this inspiration?" and always the answer is, "Just the coming of a little child to earth," but a little Child, who, by his coming, changed the whole world for us.

Lying in his lowly manger not even the least of men were shut out from his Presence. Humbly the shepherds brought their simple offerings; shining in their costly raiment came the magi with their princely gifts, but each went his way with the self-same message—of love to a loveless world—Peace to the earth and to all men good will. Thus came to the world the Christmas Spirit—that tender, sacred feeling that, like the fragrance of the evergreen, pervades all the merry-making of Christmas tide.

If you are the mother or the teacher of a little boy or a little girl who comes to you with dancing eyes and says: "Oh, may we have a Christmas Party?" say "Yes"—by all means! You may perhaps find the following suggestions useful in providing some happy Merrie-Christmas games the little children will love to play.

### Invitations

For a suggestion for an invitation see the cut of a small stocking in "Gifts That Children Can Make" on page 133.

### Games

#### I. Jack Frost

When all the children have arrived and the exciting moment has come to begin the party, have the children form a circle in

the center of which stands *Jack Frost*. It will be more effective if he is dressed in a white suit sprinkled with mica or artificial snow.

Stealing quietly around the circle he touches lightly the right hand of each of the children. They then sing:

I put my right hand in,  
I put my right hand out,  
I give my right hand a shake, shake,  
And turn myself about."

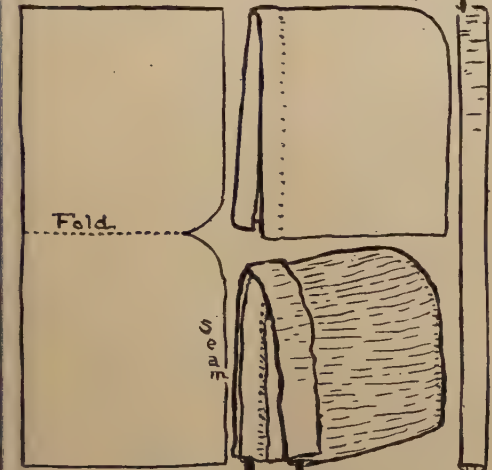
Suiting the action to the words *Jack Frost* does in like manner to the *Left Hand*, the *Right Foot*, the *Left Foot* and the *Big Nose*.

## II. Christmas Bell

For this game some properties must be provided:

A small dinner bell covered with red crepe paper.

## Santa Claus' cap



Cap made of red crepe paper folded over head & pasted down back & seam. Band of white crepe paper pasted along front edge.

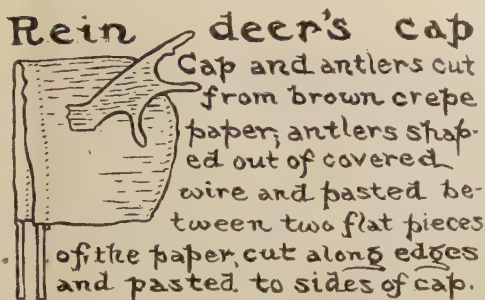
Three snowballs made of cotton covered with white cambric.

The ball must be suspended from the chandelier (or some other convenient support) to hang within an inch of the floor. A line is then made with tape or chalk six feet from the suspended ball. The children take turns trying to hit the bell by rolling the snow balls from the line. Each time the bell rings it counts one. To the one with the largest count is given the privilege of starting the next game which is:

## III. Star Hunt

For this game a silver star whose diametric points measure six inches should be provided.

Three children are selected to leave the



room. The star is then placed somewhere in sight, but not too conspicuous. Its hiding place is, of course, known to all the children remaining in the room. The three who have left the room are now called to return and begin their search for the star. As they search, the other children, seated in a circle, sing the first verse and chorus of *We Three Kings of Orient Are*. The one finding the star now has the privilege of hiding it while three other children are selected to go out. Thus the game proceeds until each child has had a chance to find the star.

## IV. Passing the Snowballs.

The properties needed for this game are:  
Ten snowballs, made of cotton and covered with cambric.

Two large waste-paper baskets.

This is a very exciting game and in spite of squeals and laughter, "fair play" must be insured by carefully observing the rules:

Divide the children into two sides.

Thus divided they sit on the floor in two parallel lines, facing each other with a space between.

Place five snowballs on the floor beside the child at the head of each side.

Place a basket on the floor beside the child at the foot of each side.

At a signal the balls are passed simultaneously down the lines—one at a time—from child to child. There must be no throwing.

As each snowball reaches the child at the foot of each line he puts it into the basket beside him. The side first getting all five balls in the basket, wins.

## V. Santa Claus and Reindeer

A few properties here, too, are to be provided.

A Red Santa Claus Hood (see diagram).

A reindeer headdress (see diagram).

Reins with bells attached.

Form the children into two straight lines of equal length. Let them stand facing each other with a space of about four feet between.

One child is then selected for Santa Claus and two others for his reindeer.

Santa harnesses his reindeer and then proceeds to drive them between the lines—from one end to the other; then around one line up through the center and on around the other line, the merry bells jangling with the spirited galloping of the rein-

deer. Meanwhile all the children sing the following song to the tune of *Hunting*, p. 267, in *Games for the Playground, Home, School and Gymnasium*, Bancroft.

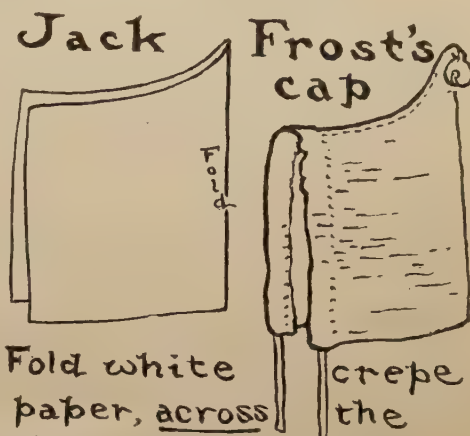
"Oh, have you seen St. Nick?  
Oh, have you seen St. Nick?  
The bells will ring  
As merrily we sing  
Oh, have you seen St. Nick?"

"For a-sleighting we will go.  
For a-sleighting we will go.  
We'll jump up by his side  
And take a jolly ride  
For a-sleighting we will go."

At the end of the song a new Santa and two new reindeer are chosen by the first Santa and so the game goes on.

It might add to the fun if a fourth child were chosen each time to join St. Nick at the words:

"Jump up by his side"



Fold white paper, across the grain, and cut with fold up back and seam across top of head; lap and paste seam, fold and paste down front edge and run ribbon through and sew silver bell to peak of cap.

At the conclusion of the game let the two single lines join, thus forming a line of couples. In double file, headed by the two reindeer, St. Nick and his passenger, the children, still singing, march about the room, then out to where now their supper awaits them,

"Lo! now is come our joyful'st feast!  
Let every man be jolly,  
Each room with ivy leaves is drest,  
And every post with holly."

The illustration at the head of this article may be used as a suggestion for a small poster to be given to the children. Trace the figures, cut from gray paper and paste on darker gray paper. Draw star rays with yellow crayon.

# Current Motion Pictures

Reviewed by  
ELISABETH EDLAND

This department will answer motion picture inquiries. Are you looking for a film program? Do you want films for children? What are your problems?



DISRAELI

United Artists Corp.

**T**HERE are not many Christmas films on the market. The school who desires to run a Christmas motion picture would find it worth while to communicate directly with the motion picture producers as very often they prepare special films for Christmas a few weeks before the day. As it is necessary for this department to list films at an early date those Christmas films which we are giving are, with a few exceptions, old films. However, many of them are very interesting. A few of them are not distinctly Christmas pictures, but the Christmas theme is touched upon in some way. The Christmas films are listed at the end of the column.

*Disraeli*. 5 reels. Exchange, United Artists Corp. George Arliss feature. A splendid picturization of how Disraeli put through the Suez Canal.

*Room and Board*. 5 reels. Exchange, Realart. Constance Binney in an Irish love story. In first part cut sub-title, "The devil take you." In part 3 cut sub-titles referring to Lady Norcen being the maid.

*Solomon's Temple*. 1 reel. Exchange, Famous Players-Lasky. The Dome of the Rock of Omar, Temple of Solomon, model made by Dr. Schick, mosque of Asona as it appears today, Tabernacle of Moses' Time, Rock of Sacrifice, Jewish Temple, Moslem Shrine, Christian church, Turkish mosque, etc.

*The Egyptian Museum at Cairo*. 1 reel. Producer, Kineto Company of America; Scenes showing building in construction; main gallery, statues, mummy cases, etc. Rameses II Mummy; mummified sacred animals; objects found in tombs; rare scarabs and other jewelry; sphinx of Memphis, Symbol of Wisdom, too large to remove to any museum.

*Hagopian—The Rugmaker*. 1 reel. Producer, Prizma; Hagopian an Armenian rugmaker, a tent is his home, moving when impulse calls him, wherever he may

establish his home he continues his work of rugmaking; cutting the wool from the sheep, washing the wool, carding and spinning it, dyeing it with vegetable dyes, producing wonderful colors, the records of their history are woven into the rugs, the method of tying the knots, and the amount of knots to the inch determine the durability of the rug. Each complete design an example of Oriental splendor.

*Footprints of the Prehistoric Man*. 1 reel. Producer and Exchange, Community Motion Picture Service. Scenes of Stonehenge, England, ancient burial ground (17 centuries before the birth of Christ), the old and new Sarum at Salisbury, etc.

*Our World as It Appears to the Ant*. 1 reel. Exchange, Community Motion Picture Service. The ant, compound eye, made up of many lenses grouped together, scenes showing how the things on a breakfast table appear to the ant, the tablecloth, grain of salt, carving knife, flowers, fly, finger on man, ant's head magnified.

*Felling Forest Giants*. 1 reel. Producer and Exchange, Pathe. Detailed story of the lumbering industry. Government representative selecting and marking trees to be felled, chopping and felling big trees in North Carolina, marking and sealing logs, skidding with mules and with oxen, shoeing an ox, logging trains, mills, skidway, portable saw-mill, champion log rollers of the world in action.

## CHRISTMAS FILMS

"*Alice in Hungerland*" is a three-reel film produced by the Near East Relief and is available for use by churches and schools. Alice, an American girl, goes on a visit to her father, who is a relief worker in the Near East. The series of pictures begins with travel scenes showing the ship on which the ocean voyage is made, and scenes of the trip, such as Gibraltar, Athens, Constantinople, then Alice's trip with her father, as he inspects the various relief stations: Alexandropol with its 20,000 orphans housed in buildings erected for Russian barracks; the homeless children of Erivan for whom there is no room in the orphanage; the ancient Russian city of Tiflis with its Near East Relief wards gathered in the great dining hall; Ismid (ancient Nicomedia, where the Nicæan Council met and the creed was formed, also near Troy)—here is located one of the American hospitals; and so the journey continues. One scene represents a group of 12,000 children, who march out from the orphanage and form the letters "N E R." They are followed by a second group who form a star, the symbol of the Near East Relief. Then a number of boy scouts follow them and form the word "America." Other very interesting pictures are shown. It



"ALICE IN HUNGERLAND"

is quite a remarkable portrayal of a measureless tragedy.

*From the Manger to the Cross*. This is a picture of the Life of Christ. First two reels are the Christmas story.

*What's Your Hurry*. 5 reels. Exchange, Famous Players-Lasky Corp. Wallace Reid. An automobile story.

*The Sky Pilot*. 6 reels. Exchange, First National. A young preacher successfully passes through many trying situations and finally wins love and respect of veteran ranchmen. The picture contains many fight scenes and should be carefully inspected before showing. A Christmas tree and Santa Claus are featured. In part 1, shorten fight. In part 2, cut sub-title containing "Services Hell," also all speeches of Indian ending with "damn." In part 5 cut sub-title, "I hate him," etc.

*A Winter's Tale*. 1 reel. Exchange, Warner Bros. Corp. A lonesome pup becomes happy again when his girl mistress returns home during school vacation. A beautiful winter scenic.

## (JUVENILE)

*The Birth of Our Saviour*. 1 reel. Exchange, Beseler. Biblical Christmas story.

*'Twas the Night Before Christmas*. 1 reel. Exchange, Beseler, Santa Claus and his helpers.

*The Little Girl Who Did Not Believe in Santa Claus*. 1 reel. Exchange, Beseler.

*The Knight Before Christmas*. 1 reel. Exchange, Beseler. Little boy wants to pay a dollar for a baby brother.

*Ida's Christmas*. 1 reel. Exchange, Beseler. Poor little girl made happy through honesty and unselfishness.

*The Christmas Carol*. 1 reel. Exchange, Beseler. Dickens' Christmas Carol.

*The Christmas Carol*. 1 reel. Exchange, Famous Players-Lasky Corp. Non-Theatrical Distribution Dept.

*The Night Before Christmas*. 1 reel. Exchange, Beseler.

*On Christmas Eve*. 1 reel. Exchange, Beseler.

*The First Christmas*. 1 reel. Exchange, Beseler. Biblical story.

*Herod and the New Born King*. 2 reels. Exchange, Beseler. Biblical story.

*Old Doc Yak's Christmas*. 1 reel. Exchange, Beseler. Cartoon.

*Doc Yak and Santa Claus*. 1 reel. Exchange, Beseler. Cartoon.

*Mr. Santa Claus*. 2 reels. Exchange, Beseler.

*A Counterfeit Santa Claus*. 1 reel. Exchange, Beseler.

*A Christmas Accident*. 1 reel. Exchange, Beseler.

*Animal Pets*. 1 reel. Exchange, Ed. Film Corp. of America. A Ditmars film.

*Christmas Cheer*. 1-3 reels. Exchange, Beseler. Cutting Christmas trees and shipping them to market. School children helping Santa Claus to make toys for poor children.

## SONGS FOR THE LITTLE CHILD

By CLARA BELLE BAKER and  
CAROLINE KOHLSAAT

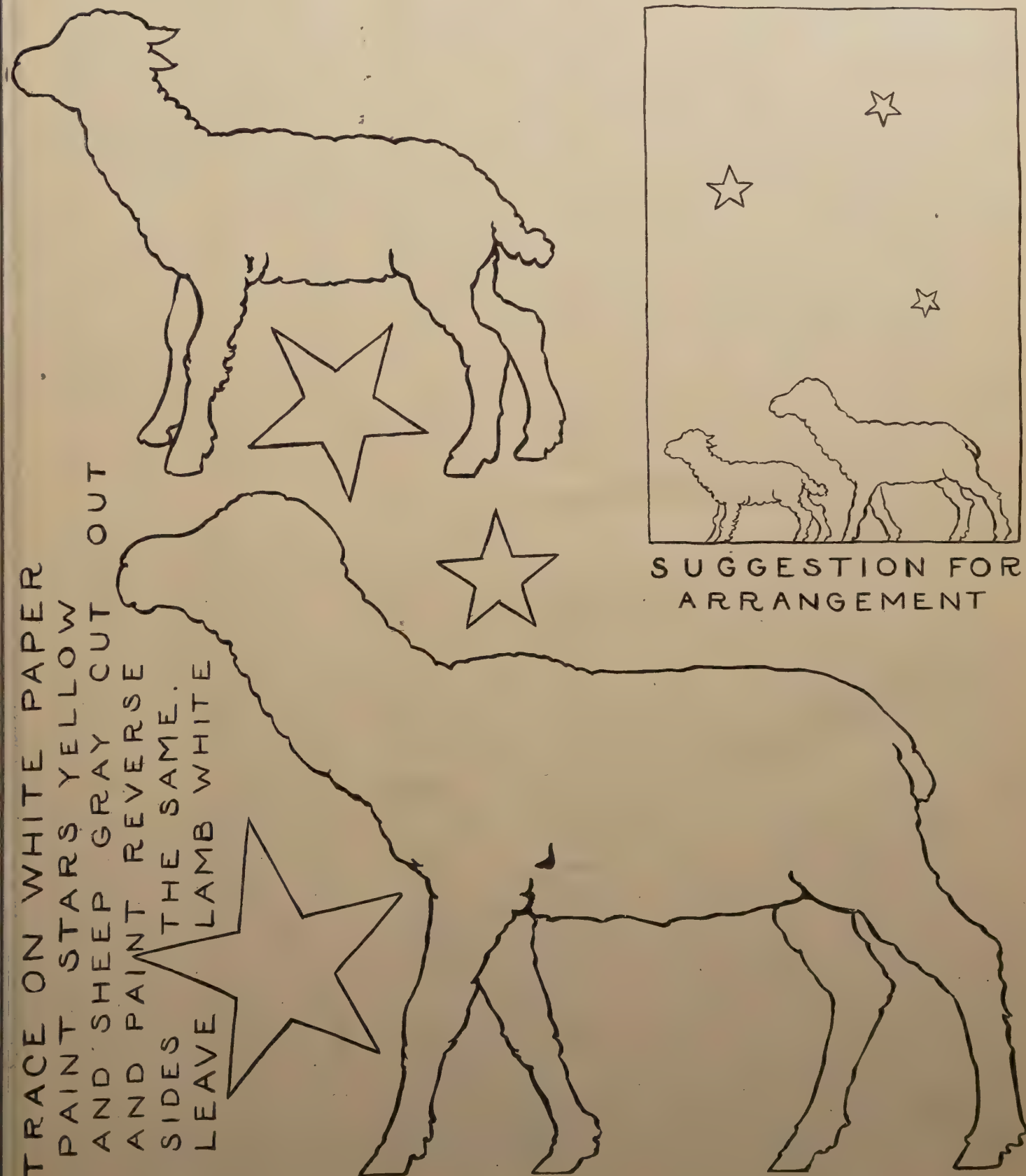
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# A Christmas Poster or Window

This suggestion for a Christmas poster or window is intended for the teachers in the Beginners' and Primary Departments. It may also be used as a blackboard decoration. For a poster make the background of gray cardboard, cut the sheep from white paper and the stars from gold paper.



# Book Reviews

**Moving Pictures in the Church.** By Roy L. Smith. The Abingdon Press, New York and Cincinnati. Price, 35 cents.

**S**HALL moving pictures become a definite item in the working program of the church? That may not be "the" question; but it is a question that is thrusting itself more persistently than ever into the foreground of the thinking and planning of the wide-awake church worker of today. There are a great many people in the church and church school who say that there is no place in the program for the moving picture. They are led to such an attitude of opposition largely by the deserved and adverse criticism that the commercial moving picture has brought upon its head because of the low moral tone that obtains in many of the pictures. But that objection can be met easily enough. It is the good and the worthy picture that the church and church school endorse and display. With proper oversight in the making of films and in their selection for display, there is no good or substantial reason why the moving picture should not be given a definite and important place in the program of the church and of the church school.

Naturally that place should not be always for entertainment. Instruction should be given through the moving picture, and instruction in the things of the Christian faith, service and life. Under the right sort of direction and control the moving picture can be made an instrument of the highest value in inculcating the principles of the Christian religion; and it is not unlikely that the day will soon arrive when it will be installed in our churches and church schools as an indispensable part of the equipment, just as the organ and piano are now so regarded.

In his book, *Moving Pictures in the Church*, the Rev. Roy L. Smith, pastor of Simpson Methodist Episcopal Church, Minneapolis, the author, who has had extensive experience with the moving picture as a practical factor in his church work, says: "I believe that the church can educate the public to demand better pictures, and at the same time greatly help her own work. It is true, of course, that many will object to 'turning the church into a moving picture house,' but it is also true that the problem of church music was once acute. The organ and the 'ungodly fiddle' are now 'converted,' and are rendering large service to the spirit of worship. Likewise Robert Raikes endured no small persecution before his idea of the Sunday school gained favor."

This book, by the way, covers the field with reference to the use of the moving picture in the work of the church and church school. It discusses the matter from these angles: Getting our church into the Picture Business; The Purpose of the

Picture Program; Pictures in the Community Program; Pictures in the Educational Program; Financing the Church Picture Program; Some Problems and Some Results. Mr. Smith is not wholly a theorist in the presentation of this important matter. His discussion is based largely upon his experience, and besides, he has made wide observation of the whole enterprise of the moving picture and the church. He speaks, therefore, with a reasonable degree of authority, and what he says should receive the careful attention of our pastors, church-school superintendents, and church officials generally. For the moving picture is certainly a definite influence in the life of the people, and it should be used for the glory of God and the blessing of men, women and children through the agency of the church of God.

**The Home and Moving Pictures.** By Minnie E. Kennedy. The Abingdon Press, New York and Cincinnati. Price 20 cents.

The influence of the moving picture upon the growing child is discussed with analytical skill by the author, who suggests that it is not quite accurate to speak of the mind of the child as being "plastic in the sense that clay is plastic," and declares that "we have now learned that a child is not passive material, but is an active agent." This makes it a matter of the highest importance that only the right type of impressions shall be permitted to register upon the mind and memory of the child. The relation of the moving picture to the developing mind of the child becomes, therefore, a matter of keen concern, and receives careful treatment at the hands of the author, who fortifies her statements in criticism of the moving picture with facts that are beyond dispute, and reveals the pitfall that menaces the pathway of the unsuspecting and impressionable child who yields to the fascination of the modern movie. The section of the discussion that covers a survey of the moving picture is a revelation that should open the eyes of parents to the peril that lurks at this point, and put them on their guard against it. But there are elements in the moving picture that are helpful, and these are emphasized and endorsed. An appeal is made to parents to face the responsibility that lies at their doors, to arouse themselves to the danger to which their children are exposed, and to take measures to counteract the evil and to encourage the good that are found in the moving picture.

**The Victorious Banner.** By Alexander R. Gordon, D.D. George H. Doran Co., New York. Price, \$1.50.

Some time ago Dr. Gordon, who has a gift for telling biblical stories after a fashion that wins the attention of children and quickens their interest in the Holy Scriptures, recited the narratives in Genesis under the title of "The Enchanted Garden," and in this second volume he gives us another evidence of his ability to charm and to instruct by telling anew the familiar stories that are found in Exodus, Deuteronomy and Joshua. The task is skillfully accomplished, and the children will be pleased beyond expression as they read these recitals for themselves or listen to the reading of them on the part of their elders. As to the title Dr. Gordon says: "I have taken the title from the name which Moses gave to the altar he set up at Rephidim: 'The Lord is my banner.' Under this banner he fought and won. Under the same banner we also can fight and win." And no doubt many boys and girls as these stories of the Lord's dealings with his people are read to them will resolve in their hearts that they, too, will take the Lord as their banner, and under his standard will go forth to battle and to conquer in the unfolding years.

**The Church and the Immigrant.** By Georgia E. Harkness. George H. Doran Co., New York. Price, \$1.00.

Miss Harkness, who is on the teaching staff of the School of Religious Education of Boston University, has given a good deal of critical attention to the problems that center in Ellis Island. She was connected with the immigrant exhibit in the Methodist Centenary celebration at Columbus two years ago and had the opportunity there to emphasize the responsibility of the church for the care of the immigrant. In her book, which is admirably adapted to the needs of study classes, Miss Harkness presents "a concise statement of the immigrant situation in both its European backgrounds and in its bearings on American life." She finds that "the church is valiantly taking up the task presented by an unprecedented situation, and the social gospel is being preached today as never before"; and this encourages her to declare that "the future is most hopeful." The chapter devoted to the agencies of racial progress indicates how widespread the interest in the immigrant is among the churches and social workers of the country, and constitutes in a measure the ground of the optimism that the author has relative to the future of the immigrant, the church and the social order generally. There is a valuable bibliography on the general aspects of immigration that will be helpful to students of the problem of the foreign-born in our land.

## Who's Who Among Our Contributors

THE greatest of all Christian festivals is at hand. "Christmas" continues to bring a mysterious joy to all ages and many peoples. This is the month of all the year when the Christian forces of the land should advance with renewed enthusiasm, for now are hearts responsive. Much progress may be made if plans for this month are well formulated and carried through. A large part of the space in this issue is given therefore to Christmas programs and plans.

Words of encouragement and challenge will be found in the messages of *Miss Statuary* and *Mr. Corey*. Mr. Corey is Vice President of the United Christian Missionary Society with headquarters at St. Louis, Missouri. His message places squarely with the leaders of our young people today the responsibility of sounding the challenge of life service in the foreign field.

*Rev. William Allen Knight, D.D.*, a man of rare insight and unusual descriptive power, gives us a series of beautiful word pictures which we hope will be read in many churches, schools and homes during

the Christmas season. Dr. Knight is the author of many charming treatments of all-important themes, including *The Song of our Syrian Guest*, which has been translated into seven different languages, *The Signs of the Christmas Fire* and *The Shepherd of Jebel-Nur*.

*Miss Martha Race* is an enthusiastic worker with the girls in the Y. W. C. A. of Jacksonville, Florida, and has prepared several unusual programs for her own church in that city. *At the Door of the Inn* was first produced there and proved very effective in giving a new interpretation of the Christmas story. A worthwhile service will be performed by any church by the presentation of this program for the community.

*Miss May K. Cowles*, who outlines a Christmas program for the elementary division of the church school, has charge of the week-day religious instruction of Van Wert, Ohio. As Director of Religious Education, Miss Cowles is co-author with Dr. Ernest I. Antrim, members of the Van Wert Board of Religious Education, of the booklet, *Van Wert Plan of Week-day Religious Instruction—A Practical Plan for the Rural Field, Large Towns and Small Cities*. Copies of this booklet may be obtained by addressing The Pioneer Press, Van Wert, Ohio. (25c.)

"Shadows" by *Elisabeth Edland* is one of the most artistic presentations of the appeal of the Near East Relief which we have seen. Miss Edland has had much practical experience in religious drama and pageantry with children and young people, and has given lectures on this theme at Teachers College, Columbia University. We are fortunate in Miss Edland's association with the New York office of THE CHURCH SCHOOL.

Of special interest to those planning their own Christmas program will be *Mr. McAll's* article. Mr. McAll is organizer at the Church of the Covenant, New York City, and is also assistant secretary of

the American Seamen's Friend Society. He is keenly interested in religious education and the work of the church school as it concerns children and young people. The church is indeed fortunate whose organist is so deeply interested in the school of the church.

Suggestions will also be found in this magazine for Christmas parties and week-day festivities of the church school. *Miss Howe* has had wide experience in conducting parties for children, and pageants. She directed the Pilgrim Tercentenary Pageant given at North Truro, Mass., in the summer of 1920. *Mrs. O'Donnell* and *Mrs. Raine* are successful beginners' and primary superintendents in a large church in Brooklyn, N. Y.

Reports of last year's Christmas plans which we received from readers of THE CHURCH SCHOOL are grouped in a short series of articles. *Rev. H. G. Connelly, D.D.*, pastor of Central Christian Church, New Albany, Indiana, also tells us of a *White Gift Christmas*. These accounts will be very helpful to other schools as they are making Christmas plans.

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## Making Others Happy

By Ida V. Raine

OUR church school has been interested for a number of years in a little church among the mountains in the northern part of the state of New York. Much of the missionary money given by the children of our school is used to sustain and further the work of this little church, and at Christmas time we remember the children of their Sunday school in a special way.

The names of sixteen of their pupils between the ages of six and nine years were sent to our Primary Department. Two names were given to each class, care being taken to give the names of the younger children to the first year classes and of the older ones to our third year classes. Our children were told that these little ones would not have a very happy Christmas unless they helped to make it joyous. They decided to send gifts to the little ones among the mountains, and brought money to their teachers to pay for the presents.

The children were consulted by the teachers as to what gifts they would like to send. Various suggestions were given. The teachers made the purchases which included well equipped pencil cases, dolls, knives, books, games.

The gifts were brought to the school and shown to the children. Then they were tied up in tissue paper with Christmas seals and red ribbon used liberally. A tag was attached to each package. On the tag was the name of the child who was to receive the present and Christmas greetings from the Primary Department. Then the packages were carefully packed and expressed to the little Sunday school in the mountains.

A very appreciative letter was received from the school to which the gifts were sent, and the children of our department felt that they had real little friends in the church far away whom they had made happy at Christmas time.

IDA V. RAINE.

## 'Twas in a Humble Stable

'TWAS in a humble stable  
With oxen standing round,  
'Twas by a shabby manger  
The little Lord was found.

He was so lowly fashioned,  
So small and weak of frame!  
He crept against his mother  
When the strange kings came.

He crept against his mother,  
He nestled softly down,—  
The little King of Christmas  
With a star for a crown.

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A Christmas Song

A message comes on wings of light  
To pierce the darkness of the night.  
High in the heavens a shining star  
Greets the angelic host afar.

The glad bells ring,  
The angels sing,  
This is the birthday of a king.

Oh, hear the song! ye listeners, hear:  
Ye watchers, see the star appear!  
Ye echoes, far the words repeat  
While angel crowns lie at his feet!  
O sweet bells, ring!  
O glad hearts, sing!  
This is the birthday of a king.

—LYDIA AVERY COONLEY WARD, in  
*The Melody of Childhood.*  
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the author.

The Christmas Spirit

“The spirit of Christmas is to make  
others happy.”

By Minnie Ellis O'Donnell

IN the Beginners' Department of a  
Brooklyn, New York, church school,  
*Gift Sunday* has become one of its *Special*  
*Days*, as well as one of its happiest.

Gift Sunday is always two weeks before  
Christmas, as it takes a few days to place  
the gifts where they are most needed. Gifts  
at Christmas time to be fully appreciated  
must reach the child on or before Christ-  
mas Day while the air is full of mystery  
and expectation.

One year this Beginners' Department was  
asked to provide horse reins with bells at-  
tached for thirty boys, and paper dolls for  
thirty-four girls, who were pupils in one  
of the free kindergartens of the city. A  
postal from the superintendent of the de-  
partment was mailed to each boy telling of  
Gift Sunday and asking him to bring new  
horse reins, and to each girl asking for a  
set of new paper dolls. Every package was  
to be wrapped in white tissue paper and  
tied with red ribbon.

On Gift Sunday the children came, their  
faces bright and smiling. Oh, how the boys  
shook their packages, and each string of  
bells seemed to be in a different key. The  
paper dolls could make no demonstration,  
but the givers were just as happy.

Another year little tiny stockings, four  
inches in length, made of different colored  
lining materials with draw strings at the  
top, were sent to our children, with note  
pinned to each stocking asking the child to  
earn as much money as he could during the  
week, to make some child happy at Christ-  
mas time. On Gift Sunday that year, a  
tiny lighted Christmas tree on the platform  
greeted the children, and each happy child  
hung his little stocking on the tree. The  
amount contained in the stockings was  
about twenty-four dollars and many little  
unfortunate children were made happy.

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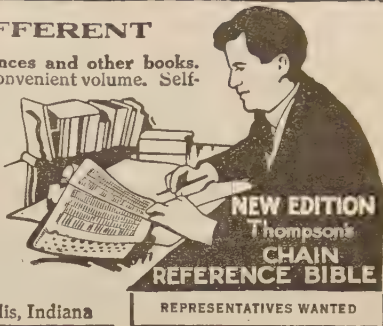
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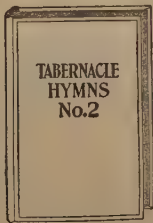
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## A Christmas Giving Exercise

### Polyanna and the Five Points Mission

Scene I—In Front of the Mission.

Characters: Boy, Polyanna, Mary Flanagan, five or more children, Boy Scouts, secretary of the Mission (church-school superintendent).

Enter boy, left (head drawn under turned up coat collar, hands in pockets):

Girl (raggedly clad, wearing shawl) crosses platform from right).



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Boy (swinging arms to keep warm): Hello! Where *you* going? You wouldn't wear a smile like that if you were as cold and hungry as *I* am.

Polyanna (teeth chattering): I'm hungry, too, but I g-guess I'm wa-arm.

Boy: Silly, how can you be warm when you're cold? You wouldn't do much guessing with cold shivers creeping up and down your spine.

Polyanna (teeth still chattering): I'm wa-arm 'cause I'm thinking of a secret.

Boy (unheeding remark): What's one bowl of porridge for breakfast? I could eat a hundred bowls.

Polyanna: A hundred bowls! You couldn't either. Anyhow you ought to be glad you had one bowl. You wouldn't have had *that* if it wasn't for the Five Points Mission.

Boy: Aw! How do you get that way? I'm sick of that Polyanna way of talking. I tell you I'm cold and hungry and you can't make me think different.

Polyanna (dancing around on one foot): *May-be* if you knew what *I* know: (Mary Flanagan and other children peek

in at right): cream of wheat—potatoes—maybe a doll.

Boy (stepping nearer Polyanna concernedly): Say, what's the matter with you? You don't know what you're talking about. P'raps you're freezing.

Polyanna: I tell you it's a secret.

Boy: Well, 'course I don't care nothin' about knowing a secret 'cause I'm not a girl—but if it'll make me warm, go ahead.

Polyanna: Well, if you'll promise not to tell, I'll show you a nice place where we can *see* the secret. Last night I heard the secretary of the Mission say that the gifts from the (name to be filled in) Sunday school will arrive at four o'clock.

Boy (*disgusted*): What's that got to do with making me feel warm?

Polyanna: You goose! Don't you know that means you'll have something awful good to eat, and some shoes that have soles and—

Boy (rubbing hands with delight): Whe-ew!

Mary Flanagan (appearing on platform at right where she has been listening to conversation): Sure 'n' Polyanna is seeing a vision, and her visions always come true. (Breathlessly): Polyanna, will they be givin' *me* shoes with soles, my father being born in Ireland?

Polyanna: Of course (eloquently) being a Christian organization we distribute freely to all who are needy, be they Jew, or Gentile, Irish, Polish, German, yea, any one from the uttermost parts of the earth. Those are the words of the secretary, Mary Flanagan, and now you know all my secret.

Polyanna (turning to speak to boy): There, he's gone. He'll see the uniform fellows before we do. Hurry (taking Mary's hand).

Mary (calling back over her shoulder to the children who have not been visible at the right): Come on, everybody, it's all right. (A train of boys and girls follow Polyanna and Mary Flanagan as they leave platform on the left.)

Scene II—Office of Secretary of Five Points Mission

Secretary (taking receiver of telephone): Yes, this is the secretary speaking. We'll be tremendously glad to get those gifts. I'll be at the door in a jiffy.

(Secretary moves across the platform and Boy Scouts approach from the rear of the church bearing the gifts. They enter caps in hand and wearing overcoats as if coming from out of doors.)

Each class will have selected its own gift, which may be done up in an original fashion and be accompanied by any original message from the class and read by the Scouts who present the gifts.

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The Christmas Tree That Lived, in *Stories to Tell to the Littlest Ones*, by Sara Cone Bryant. (B)

The Christmas Tree Club, and Trusty's Christmas, in *Stories for Every Holiday*, by C. S. Bailey. (J)

The Christmas Cake; The Christmas Stocking, in *More Mother Stories*, by Maud Lindsay. (B & P)

The Child Who Saw Santa Claus; the Christmas Garden, in *Tell Me Another Story*, by Caroline S. Bailey. (B & P)

The Robin's Christmas Song; Hansel and Gretel, in *Stories Children Need*, Caroline S. Bailey. (B & P)

The Little Fir Tree; The Elves and the Shoemaker, in *Stories to Tell To Children*, Sara Cone Bryant. (B & P)

The First Christmas, in *Children's Stories and How to Tell Them*, by J. Berg Esenwein and Marietta Stockaid. (P)

Little Piccola; The Wooden Shoes of Little Wolf, in *Good Stories for Great Holidays*, by Frances J. Olcott. (P)

The Two Brothers, in *The Story Teller*, by Maud Lindsay. (P)

The Christmas Wreath, in *The Outdoor Story Book*, by Caroline S. Bailey. (B & P)

The Story of Christmas, in *The Story Hour*, Wiggin and Smith. (P)

The Christmas Gift; The Wise Men and the Star; The Shepherds and the Angels, in *World Stories Retold*.

Li'l Hannibal's Christmas, by Caroline S. Bailey, in *Happy Holidays*. (P)

The Shepherd Maiden's Gift, in *The Pearl Story Book*, by Ada Skinner. (P)

## Thanksgiving Stories to Tell

If a Thanksgiving Party is to be given for the beginners or primary children the teachers may wish to tell a story as part of the program. The following stories are appropriate for telling at Thanksgiving time:

A Thanksgiving Dinner, in *When Molly Was Six*, White. (P)

The Chestnut Boys, in *In the Child's World*, Emilie Poulsson. (P)

How Patty Gave Thanks, in *In the Child's World*, Emilie Poulsson. (B)

The First Thanksgiving Day, in *The Story Hour*, Wiggin and Smith. (P)

The Turkey's Nest and the Visit, in *More Mother Stories*, Lindsay. (B & P)

Turkeys Turning the Tables, in *Christmas Every Day*, Howells. (P)

The Master of the Harvest, and The Origin of Indian Corn, in *Good Stories for Great Holidays*, Olcott. (P)

Old Man Rabbit's Thanksgiving Dinner, in *The Story Teller*, Caroline S. Bailey. (B & P)



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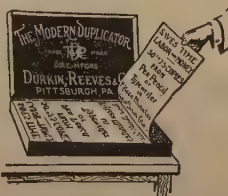
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- APPLICATION FOR MEMBERSHIP**: Fields for Name, Enrollment No., Address, Age, Sex, Birthdate, Date, and School Grade.
- WITHDRAWAL CARD**: Fields for Name of Scholar, Enrollment Number, Class Number, Date, and Reason.
- Visitor's Attendance Certificate**: A grid for recording attendance by date, department, and class.
- Teacher's Class Report to the Secretary**: Fields for Class No., Department, Number Enrolled, and a section for Scholar Attendance.
- A PROSPECTIVE MEMBER INVITATION**: A card with a grid for recording dates and a section for the teacher's name and class number.

These cards are printed in black on good cardboard stock. Size, 5x3 inches. Price, per hundred, 75 cents; per five hundred, \$3.25, postpaid.

**Application for Membership Card.** Has blank space in which to record all the information which the school desires to know about its prospective members.

**Family Record Card.** This card is used by a visitor in canvassing for members for the Sunday school, or when visiting homes of absent pupils; the reverse side of the card contains a record of the visits made.

**Prospective Member Card.** This card is given to a member of the school with a request to visit a prospective member, and extend an invitation to join; on the reverse side a record can be kept of the progress made.

**Visitor's Attendance Certificate in Card Form.** A record of the attendance of the scholar at any Sunday school during absence from home.

**Withdrawal Card.** A card for the teacher to record the information as to why a pupil has left the school.

**Post Card Notice to Absent Scholars.** A cordial reminder that the absence of the scholar is noticed and felt by the class; also has space for calling attention to the lesson for the following Sunday.

**Sunday School Scholar's Report Post Card.** With space for date, department,

class number, name of scholar, name of Sunday school, to be filled in as to the number of times the scholar is present, absent, late, brought Bible, Church attendance, lessons, and examinations, and giving the total amount of the offering, with space for signature of teacher. This should be used in informing parents of the standing of their boys and girls at Sunday school.

**Scholar's Invitation Post Card.** For new scholars to join the school; has space for date, name of school, hour of service, etc.

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 The First Thanksgiving; The King's Thanksgiving, in *Tell Me Another Story*, Bailey. (P)  
 The Country Mouse's Thanksgiving, in *Stories for Every Holiday*, Bailey. (P)

### Beside the Manger

(Continued from page 118)

While the clouds are gathering and threaten the coming of another and more terrible storm, we still have our opportunity. God is patient. We have yet the chance to teach our own youth and the youth of all the world what it really was that on Christmas Day the Babe of Bethlehem brought to earth, to teach them in plain and simple words so easy to understand that they will demand action. We have yet the chance to tear down the old scaffoldings upon which our boasted civilization was reared and leave our youth free to meet the challenge that calls for new foundations for a new day.

Standing here by the manger, I can see the Christmas trees at home, the lighted candles, the shining gifts. I can hear the carols that stir my soul—they are so thrilling when sung by the beaming faces that memory brings to me. But when I open my eyes, I see only altar candles and kneeling by the manger, her hands clasped, her body swayed by the deep emotion of her petition, a woman, a Russian refugee. Beside her kneels a child—a little boy.

I go slowly out from the manger cradle into the streets of Bethlehem. On the road leading back to the city, I meet a group of Armenians. They are going to relatives in the Armenian quarter who will care for them. One is a girl still in her early teens. She has a child in her arms. He is the son of her captor, the terrible master from whom she was rescued—a Turk. Shepherds are driving the sheep into the sheltered places where they will be safe and warm. It will soon be night. Would that above those darkening hills the angels might sing again, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men." Would that they might sing it with such power that the world, hearing, would seek the manger to worship in word and in deed all that Infinite Love sent to the children of earth.

In that song, whose echoes still linger over the place where the Child lay, is hope for the world on this Christmas Day.

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## A Kindergarten Venture

Hinghwa, China

HOW would you like to open a kindergarten with no building in which to meet, only a few supplies and, worst of all, with no teachers who had ever had the least bit of training? Those were the conditions we had to face at New Year time in Yungchun, China. Last year quite an addition to our compound was secured for us by the help of our Military Magistrate on condition that we open up schools for girls and women, and a kindergarten for the little folks. The opportunity was too great to be lost, especially when the proposition came from the Chinese themselves; so we promised.

Buildings were commenced, but owing to the difficulties of getting the timbers down from the mountains through a bandit infested territory, they were not completed in time for use on the day set for opening. However, we gathered the children together and went to the church with our little chairs and tables and opened kindergarten with twenty-four black-eyed little tots in attendance. It was all strange and new to them, for never had they been taught to sing or march or play games, and strange was the idea of a school in which anything was done except to sit at desks and shout their lessons. However, they are all joining in the games with great spirit, and they take to handwork as ducks to water.

At present two untrained girls are helping with the teaching. Next year we hope to be in our own building with a trained teacher in charge, and we long to bring into the lives of the little ones something of the spirit of play.

HARRIET R. HAWLEY.

## At the Door of the Inn

(Continued from page 113)

- Sorrow.** In shades of gray, or all black if preferred. Cheesecloth will serve for the drapery, with a veil of chiffon.
- Beauty.** Drapery of apple green. An arm bouquet of lilies and grasses. (An auburn haired girl is suggested.) A scarf of green gauze is suggested, also.
- Conscience.** Drapery of light blue, ornamented with silver. A silver band about hair.
- Influence.** Yellow drapery, one end brought over head. She carries a small taper. A yellow cord girdle.
- Revelation.** White drapery, with long, simple lines. She carries an open Bible.
- For the last five costumes, ten yards of cheesecloth will be ample for each. White hose for all except Sorrow, and no shoes, are worn. The hair is dressed simply, without ornament except a narrow silver strand for Conscience.

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## What We Did Last Year

(Continued from page 124)

star in the east, and are come to worship him.

And when Herod the king heard it, he was troubled, and all Jerusalem with him, and gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, "And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, who shall be shepherd of my people Israel."

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

And when they saw the star, they rejoiced with exceeding great joy.

And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

(Enter three kings singing, "We Three Kings of Orient Are.")

We three kings of Orient are,  
Bearing gifts we traverse afar  
Field and fountain, moor and mountain,  
Following yonder star.

(Each king offers gift as he sings his verse.)

Hymn by Congregation, Joy to the World:

Joy to the world! the Lord is come;  
Let earth receive her King;  
Let every heart prepare him room,  
And heaven and nature sing.

Benediction.

H. S. WILKINSON,  
Mason City, Iowa.

## Plans of the Union School of Religion

IN the Union School of Religion, New York City, the arrangements for the Christmas Festival are made by the Student Council. Last year the service in the chapel Friday evening was chiefly in the hands of the fifth grade, at their request. Other classes helped. The Christmas tree was decorated in the afternoon by the Council, and the decorations were brought in by the lower classes.

Classes not caring for a family at Christmas time were asked to bring gifts for the children of the Manhattanville Day Nursery. The ages of the children in the

# MORE BOOKS IN THE HOME

Nursery were listed on a bulletin sent out by the Student Council. The same bulletin listed the following needs to be kept in mind when the gifts were decided on and also the duties of the various classes at the festival.

Needs

Especially, warm clothing. Other needs are mittens, toys, shoes, caps. Nothing will be taken to the Nursery that is not in good condition. All gifts were taken to the church-school rooms before Friday, and every package was marked whether for Nursery or Family.

Class Duties

- Grade IV—Pass ice cream.
  - Grade V—Pass ice cream.
  - Grade VI—Pass ice cream.
  - Grade VII G—Collect plates.
  - Grade VII B—Pass chapel books.
  - Grade VIII G—Direct visitors.
  - Grade VIII B—Serve ice cream.
  - H. S. I B—Serve ice cream.
  - H. S. I G—Guard doors of assembly room.
  - H. S. II G—Guard doors of assembly room.
  - H. S. III B—Usher in chapel.
  - Tr. C. I G—Guard doors of assembly room.
  - Tr. C. I B and G—Distribute Notices.
- Union School of Religion, New York City.

The Christmas Program and Its Music

(Continued from page 116)

amount raised is reported. Moreover, when the cause aided is within reach, the members of the Committee visit it and the school hears from them an account of the joy and comfort it has made possible. During the last nineteen years some foreign missionary work was chosen five times, various work for foreigners in New York four times, and different American institutions ten times. Seventeen years the object was directly for other children, and one year the Sailors' Home of the American Seamen's Friend Society was remembered. These objects have in many instances aroused the keenest interest among our pupils, the largest offering being last year for the Viennese children. We value the effect of the offering on the children. They feel that it is an act of worship, and they have the satisfaction of knowing that other children are helped whose need is greater than theirs. In this way the emphasis is placed where it should be—on giving, as unto Christ, who gave himself for us.

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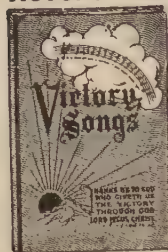
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## Christmas Gifts for Children to Make

(Continued from page 133)

stamens are cut from yellow and green strips of crepe paper fringed on one edge and pasted around the top of the pencil; over these the red crepe petals are pasted, and to cover the unsightly edges a calyx of green crepe paper is made by winding a half inch strip over the edges and down the pencil for about an inch. If this bright pencil is sent with a pad of drawing paper to a child who is ill, they will help him pass many happy hours, and he will enjoy the pretty pencil much more than an ordinary one.

The envelope made to simulate a red Christmas stocking is cut from red paper, large enough to hold a sheet of writing paper when folded; the edges should be pasted together and top flap left to tuck in over the letter. This is a good suggestion for an invitation to the Christmas party.

Bells are ringing,  
Hearts are singing,  
Snow is white,  
Home is bright—  
O happy night!  
Happy, happy night.

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At the opposite end from the tree, a square hole was cut in the table just large enough for Santa Claus to come through. A screen was placed at that end so that Santa Claus might crawl under the table unseen. When the table cloths were on, white tissue paper was pinned over the hole and paper with a Christmas design was pinned down the sides. Snow powder was sprinkled on it and a tiny Christmas tree, decorated with bits of medicated cotton and topped with a bright red horn, together with a box of candy and a spray of holly at each child's place completed the table arrangement.

When all was ready, and the children were in their places, a signal was given on the piano and they took the horns from the little trees and blew. With the suddenness of a jack-in-the-box Santa Claus popped through the hole and called, "Hello, children." The children all joined together and sang some Christmas songs for Santa, after which he gave each child a gift.

Santa Claus presented the glittering tree, the children's offering, to the minister for the Silver Cross Day Nursery, and the children said in unison:

We are only little givers,  
But we will each do our part,  
God grant that with our giving  
We may give a loving heart.

Then came ice-cream and candy before the children started for their homes, each one feeling happy because he had made others happy through his Christmas offering.

This is a description of a Christmas party given in the Beginners' Department of the Dutch Reformed Church of Harlem, Lenox Avenue and 123rd Street, New York City, of which Gertrude E. Bromfield is superintendent.

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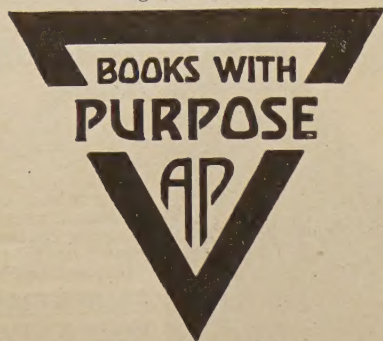
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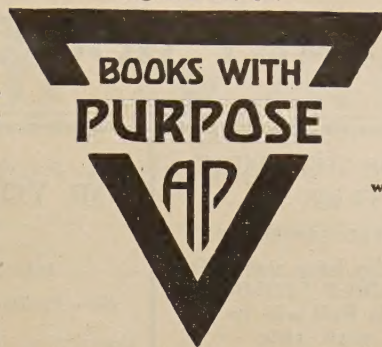
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